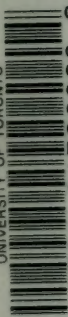


Elementary Classics

TALES FROM
HERODOTUS

G. S. FARNELL

UNIVERSITY OF TORONTO



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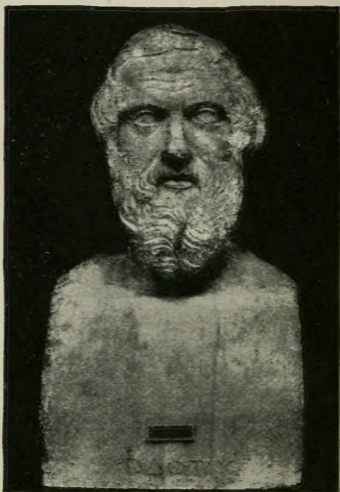
July 12th 1907.

University College,

Toronto,

TALES FROM HERODOTUS.

W. & A. G. B. & C. 1851



Portrait of Herodotus at Naples.
Arndt-Brunn-Bruckmann, *Porträts*.

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Elementary Classics

Tales from Herodotus

WITH

Attic Dialectical Forms

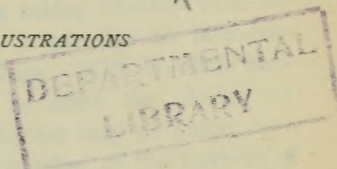
Selected for Easy Greek Reading

BY

G. S. Farnell, M.A.

Late Assistant Master at St. Paul's School

WITH ILLUSTRATIONS



181854
4.7.23.

London

Macmillan and Co., Limited

New York: The Macmillan Company

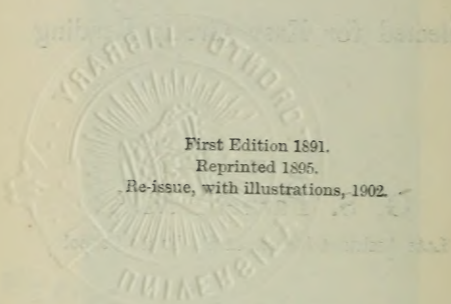
1902

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Tales from Herodotus

Artic Historical Romes

Studies for the Library



First Edition 1891.

Reprinted 1895.

Re-issue, with illustrations, 1902.

GLASGOW : PRINTED AT THE UNIVERSITY PRESS
BY ROBERT MACLEHOSE AND CO.

PREFACE.

I HAVE endeavoured in this selection to arrange some of the stories of Herodotus suitably for purposes of comparatively easy Greek reading. But for the Dialect, there are few, if any, Greek authors so desirable for translation at an early stage. The construction of his sentences, with rare exceptions, is unusually easy, and in style and subject he is simple and fascinating beyond comparison. On the other hand the employment of his native Ionic Dialect causes him to be inaccessible to all but advanced students, and it is only by taking liberties with the Dialectical forms that it is possible to introduce younger pupils to his writings. With no little hesitation I have ventured to effect the change required, in order that Herodotus may no longer be a closed book to so large a number of the learners of Greek. But beyond the substitution of Attic forms, and with the exception that in a very few instances I have avoided a complicated construction, I have

adhered as closely as possible to the text.¹ I have not thought it necessary to interfere with the vocabulary by substituting Attic for any non-Attic words; for, in the first place, this would be tampering too far with the author's language; and, secondly, in the text of this book nearly three fifths of the non-Attic prose words are nevertheless employed in the Iambics of the Attic Tragic Poets, and thus the pupil will meet many of them again as soon as he reads a Greek play. I have carefully marked in the Vocabulary all words not found in the accepted Attic prose-writers,² and in a separate list I have indicated which of these are employed by the Tragedians. The proportion of the latter to the whole number of non-Attic words furnishes a vivid illustration of Dr. Rutherford's remarks in *The New Phrynichus* on the nature of the Tragic Diction.

G. S. F.

¹ I have thus diverged from the plan so well carried out in Mr. Phillpotts's *Stories from Herodotus*, which are more or less re-written in Attic diction.

² I have followed Dr. Rutherford in not taking the unsupported authority of Xenophon as a guarantee of genuine Attic usage. See *The New Phrynichus*, *passim*.

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PLAYING AT KNUCKLEBONES.

TALES FROM HERODOTUS.

I. HOW GAMES WERE INVENTED BY THE LYDIANS TO RELIEVE THEIR DISTRESS IN TIME OF FAMINE.

Φασὶν οἱ Λυδοὶ τὰς παιγνίας τὰς νῦν σφίσι τε καὶ Ἑλλησι καθ-εστῶσας ἑαυτῶν ἐξεύρημα γενέσθαι, ὧδε περὶ αὐτῶν λέγοντες· Ἐπὶ Ἄττος τοῦ Μάνεω βασιλέως σιτοδεία ἰσχυρὰ ἀνὰ τὴν Λυδίαν πᾶσαν ἐγένετο, καὶ οἱ Λυδοὶ τέως μὲν δι-ἠγον λιπαροῦντες, μετὰ δὲ, ὡς οὐκ ἐπαύετο, ἄκη 5 ἐξήτουν, ἄλλος δὲ ἄλλο ἐπ-εμηχανᾶτο. Ἐξ-ηυρέθη δὴ οὖν τότε καὶ τῶν κίβων καὶ τῶν ἀστραγάλων καὶ τῆς σφαίρας καὶ τῶν ἄλλων πασῶν παιγνιῶν τὰ εἶδη, πλὴν πεσσῶν· τούτων γὰρ τὴν ἐξείρεσιν οὐκ οἰκειοῦνται οἱ Λυδοί. Ἐποιοῦν δὲ ὧδε, πρὸς τὸν λιμὸν ἐξ-ευρόντες τὰς 10 παιγνίας· τὴν μὲν ἑτέραν τῶν ἡμερῶν ἔπαιζον πᾶσαν, ἵνα δὴ μὴ ζητοῖεν σιτία, τὴν δὲ ἑτέραν ἐσιτοῦντο πανόμενοι τῶν παιγνιῶν. Τοιούτῳ τρόπῳ δι-ἠγον ἐπ' ἔτη δυοῖν δέοντα εἴκοσιν.

II. HOW TO DISCOVER THE OLDEST RACE UPON EARTH.

Οἱ Αἰγύπτιοι, πρὶν μὲν ἢ Ψαμμήτιχον σφῶν βασιλεῦσαι, ἐνόμιζον ἑαυτοὺς πρῶτους γενέσθαι πάντων ἀνθρώπων· ἐπειδὴ δὲ Ψαμμήτιχος βασιλεύσας ἠθέλησεν εἰδέναι οἵτινες γένοιτο πρῶτοι, ἀπὸ τούτου (χρόνον) νομίζουσι
 5 Φρύγας προτέρους γενέσθαι ἑαυτῶν, τῶν δὲ ἄλλων ἑαυτούς. Ψαμμήτιχος δὲ ὡς οὐκ ἐδύνατο πυνθανόμενος πόρον οὐδένα τούτου ἀνευρεῖν, οἳ γένοιτο πρῶτοι ἀνθρώπων, ἐπι-τεχνᾶται τοιόνδε· Παιδία δύο νεογνὰ ἀνθρώπων τῶν ἐπι-τυχόντων δίδωσι ποιμένι τρέφειν, ἐντειλάμενος
 10 μηδένα ἀντίον αὐτῶν μηδεμίαν φωνὴν ἰέναι, ἐν στέγῃ δὲ ἐρήμῃ ἐφ' ἑαυτῶν κείσθαι αὐτά, καὶ ἐν ὥρᾳ τὸν ποιμένα ἐπ-άγειν σφι αἶγας, πλήσαντα δὲ τοῦ γάλακτος τᾶλλα διαπράττεσθαι. Ταῦτα δ' ἐποίει τε καὶ ἐνετέλλετο ὁ Ψαμμήτιχος, ἐθέλων ἀκούσαι ἤντινα φωνὴν ῥήξουσι
 15 πρῶτην· οἱ παῖδες, ἀπαλλαχθέντων τῶν ἀσῆμων κνηζήματων. Ἄπερ οὖν καὶ ἐγένετο· ὡς γὰρ διέτης χρόνος ἐγεγόνει, τῷ ποιμένι ἀνοίγοντι τὴν θύραν καὶ ἐσιόντι τὰ παιδία ἀμφότερα προσπίπτοντα Βεκὸς ἐφώνουν, ὀρέγοντα τὰς χεῖρας.
 20 Τὰ μὲν δὴ πρῶτα ἀκούσας ἤσυχος ἦν ὁ ποιμὴν· ὡς δὲ πολλακίς φοιτῶντι αὐτῷ καὶ ἐπιμελομένῳ πολὺ ἦν τοῦτο τὸ ἔπος, οὕτω δὴ σημήνας τῷ δεσπότῃ ἤγαγε τὰ παιδία ἐς ὄψιν τὴν ἐκείνου. Ἀκούσας δὲ καὶ αὐτὸς ὁ Ψαμμήτιχος ἐπυνθάνετο οἵτινες ἀνθρώπων βεκός τι καλοῦσι
 25 πυνθανόμενος δὲ ἠῆρισκε Φρύγας καλοῦντας τὸν ἄρτον.



Playing at Draughts. *Arch. Zeit.*, 1863. (P. 2.)



Mummy of a Crocodile in the British Museum. (P. 3.)

Οὔτω συν-εχώρησαν Αἰγύπτιοι, τοιοῦτῳ σταθμησάμενοι πρᾶγματι, τοὺς Φρύγας πρεσβυτέρους εἶναι ἑαυτῶν.

III. CROCODILES WORSHIPPED IN PART OF EGYPT. CURIOUS DEVICE FOR THEIR CAPTURE ELSEWHERE.

Τοῖς μὲν δὴ τῶν Αἰγυπτίων ἱεροὶ εἰσιν οἱ κροκόδειλοι, τοῖς δ' οὐ, ἀλλ' ἅτε πολεμίους περιέπουσι. Οἱ δὲ περὶ τὴν Θήβας καὶ τὴν Μοίρεως λίμνην οἰκοῦντες καὶ κάρτα ἡγοῦνται αὐτοὺς εἶναι ἱεροῖς. Ἐνα δὲ ἐκάτεροι τρέφουσι κροκόδειλον, δεδιδασμένον εἶναι χειροῖθι· ἀρτήματα δὲ 5 ἐς τὰ ὄψα ἐνθέντες καὶ ἀμφιδέας περὶ τοὺς προσθίους πόδας, καὶ σιτία ἀποτακτὰ διδόντες καὶ ἱερεία, περιέπουσιν ὡς κάλλιστα ζῶντας· ἀπο-θανόντας δὲ ταριχεύοντες θάπτουσιν ἐν ἱεραῖς θήκαις.

Οἱ δὲ περὶ Ἐλεφαντίνην πόλιν οἰκοῦντες καὶ ἐσθίουσιν 10 αὐτοὺς, οὐχ ἡγούμενοι ἱεροῦς εἶναι. Ἄγραι δὲ αὐτῶν πολλαὶ καθ-εστήκασι καὶ παντοῖαι· ἢ δ' ἐμοί γε δοκεῖ ἀξιοτάτη ἀφηγήσεως εἶναι ταύτην γράφω· Ἐπειδὴν νῶτον ὑὸς δελεάσῃ τις περὶ ἄγκιστρον, μεθ-ίει ἐς μέσον τὸν ποταμόν· αὐτὸς δὲ ἐπὶ τοῦ χείλους τοῦ ποταμοῦ ἔχων 15 δέλφακα ζῶν, ταύτην τύπτει. Ἐπακούσας δὲ τῆς φωνῆς ὁ κροκόδειλος ἴεται κατὰ τὴν φωνήν· ἐντυχὼν δὲ τῷ νώτῳ καταπίνει, οἱ δὲ ἔλκουσι. Ἐπειδὴν δὲ ἐξελκισθῇ ἐς γῆν, πρῶτον ἀπάντων ὁ θηρευτῆς πηλῶ κατέπλασεν αὐτοῦ τοὺς ὀφθαλμοῖς· τοῦτο δὲ ποιήσας 20 κάρτα εὐπετῶς τὰ λοιπὰ χειροῦται· μὴ ποιήσας δὲ σὺν πόνῳ.

IV. THE STORY OF MYCERINUS.

How Mycerinus who governed the Egyptians justly after they had been grievously oppressed by his predecessors was fated to die in six years' time—and how, by turning night into day, he contrived to live twelve years in six.

Μυκερίνω τὰ μὲν τοῦ πατρὸς ἔργα ἀφήνδανε· ὁ δὲ
 τὰ τε ἱερὰ ἀνέωξε, καὶ τὸν λέων, τετραμμένον ἐς τὸ
 ἔσχατον κακοῦ, ἀνῆκε πρὸς ἔργα τε καὶ θεσίας· δικὰς
 δὲ αὐτοῖς πάντων βασιλέων δικαιοτάτας ἔκρινεν. Ὅτι
 5 δὲ ἠπίω τῷ Μυκερίνω κατὰ τοὺς πολίτας καὶ ταῦτα
 ἐπιτηδεύοντι πρῶτον κακῶν ἠρξεν ἢ θυγατὴρ ἀπο-
 θανούσα, ἢ μόνον οἱ ἦν ἐν τοῖς οἰκίοις τέκνον. Μετὰ
 δὲ τὸ τῆς θυγατρὸς πάθος, δεῦτερα τούτῳ τῷ βασιλεῖ
 τάδε ἐγένετο· Ἦλθέν οἱ μαντεῖον ἐκ Βουτοῦς πόλεως,
 10 ὡς μέλλοι ἕξ ἔτη μόνον βιοῦς τῷ ἐβδόμῳ τελευτήσκειν.
 Ὁ δὲ δεινὸν ποιησάμενος ἔπεμψεν ἐς τὸ μαντεῖον τῷ
 θεῷ ὀνειδισμα, ἀντιμεμφόμενος τάδε· “Ὁ μὲν πατὴρ
 ἐμοῦ καὶ πάτρως, ἀποκλείσαντες τὰ ἱερὰ, καὶ θεῶν οὐ
 μεμνημένοι ἀλλὰ καὶ τοὺς ἀνθρώπους φθείροντες, ἔβιωσαν
 15 ἐπὶ πολὺν χρόνον· ἐγὼ δ' εὐσεβῆς ὢν μέλλω ταχέως
 οὕτω τελευτήσκειν.”

Ἐκ δὲ τοῦ χρηστηρίου τούτου αὐτῷ δεῦτερον ἦλθε
 λέγον “Τούτων ἕνεκα καὶ συνταχίνει σοι ὁ βίος· οὐ γὰρ
 πεποίηκας ὁ χρεῶν ἦν ποιεῖν. Δεῖ γὰρ Αἴγυπτον
 20 κακοῦσθαι ἐπ' ἔτη πεντήκοντά τε καὶ ἑκατόν· καὶ οἱ
 μὲν δύο βασιλεῖς, οἱ πρὸ σοῦ γενόμενοι, ἔμαθον τοῦτο,
 σὺ δὲ οὐ.”



Statuette of Mycerinus. From the original in the Gizeh Museum. (P. 4.)

Ταῦτα ἀκούσας ὁ Μυκερίνος, ὡς κατα-κεκριμένων ἤδη οἱ τούτων, λύχνα ποιησάμενος πολλὰ, ἀνάψας αὐτὰ ὅπως γίγνοιτο νύξ, ἔπινέ τε καὶ ἠνπάθει οὔθ' ἡμέρας 25 οὔτε νυκτὸς ἀνιείς, ἔς τε τὰ ἔλη καὶ τὰ ἄλση πλανώμενος, καὶ ἵνα γῆς πυνθάνοιτο εἶναι ἐνηβητήρια ἐπιτηδειότατα. Ταῦτα δὲ ἐμηχανᾶτο ἐθέλων τὸ μαντεῖον ψευδόμενον ἀποδείξαι, ἵνα οἱ δώδεκα ἔτη ἀντὶ ἕξ ἐτῶν γένοιτο, τῶν νυκτῶν ἡμερῶν ποιουμένων. 30

V. STORIES OF AMASIS, WHO USURPED THE THRONE OF EGYPT.

(a) *How, in spite of his low birth, he induced his subjects to respect him.*

Ἀπρίου δὲ καθ-γρημένου ἐβασίλευσεν Ἄμασις. Τὰ μὲν δὴ πρῶτα κατ-ώνοντο τὸν Ἄμασιν Αἰγύπτιοι καὶ ἐν οὐδεμίᾳ μοίρᾳ μεγάλη ἦγον, ἅτε δὴ δημότην τὸ πρὶν ὄντα καὶ οἰκίας οὐκ ἐπιφανοῦς· μετὰ δὲ σοφία αὐτοῦς ὁ Ἄμασις οὐκ ἀγνωμοσύνη προσ-ηγάγετο. Ἦν 5 αὐτῷ ἄλλα τε ἀγαθὰ μυρία καὶ ποδανιπτῆρ χρίσους ἐν ᾧ αὐτός τε ὁ Ἄμασις καὶ οἱ δαιτυμόνες πάντες τοὺς πόδας ἐκάστοτε ἐν-απ-ενίζοντο. Τοῦτον οὖν κατακόψας ἄγαλμα δαίμονος ἐξ αὐτοῦ ἐποίησατο, καὶ ἴδρυσεν ὅπου ἦν ἐπιτηδειότατον· οἱ δὲ Αἰγύπτιοι φοιτῶντες πρὸς τὸ 10 ἄγαλμα ἐσέβοντο μεγάλως.

Μαθὼν δὲ ὁ Ἄμασις, συγκαλέσας Αἰγυπτίους ἐξέφηνε φὰς ἐκ τοῦ ποδανιπτῆρος τὸ ἄγαλμα γεγονέναι, ἐς ὃν

πρότερον μὲν οἱ Αἰγύπτιοι ἐνεμοίεν τε καὶ πόδας ἐν-
 15 ἀπονίζουτο, τότε δὲ μεγάλως σέβοντο. "Ἢδη οὖν, ἔφη
 λέγων, ὁμοίως αὐτὸς τῷ ποδανιπτῆρι πεπραγέναι· εἰ
 γὰρ πρότερον εἶη δημότης, ὅμως ἐν τῷ παρόντι εἶναι
 αὐτῶν βασιλεύς· καὶ τιμᾶν τε καὶ προμηθεῖσθαι ἑαυτοῦ
 ἐκέλευε.

(b) *How he justified his relaxation.*

Τοιούτῳ μὲν τρόπῳ προσηγάγετο τοὺς Αἰγυπτίους
 ὥστε δικαιοῦν δουλεύειν. Ἐχρήτη δὲ καταστάσει πραγ-
 μάτων τοιαῦδε· τὸ μὲν ὀρθριον, μέχρι πληθούσης ἀγορᾶς,
 προθύμως ἔπραττε τὰ προσφερόμενα πράγματα· τὸ δὲ
 5 ἀπὸ τοῦδε ἔπινέ τε καὶ κατέσκωπτε τοὺς συμπότας καὶ
 ἦν μάταιός τε καὶ παιγνιήμων.

Ἀχθεσθέντες δὲ τούτοις οἱ φίλοι αὐτοῦ, ἐνουθέτουν
 αὐτὸν, τοιαῦδε λέγοντες· “ὦ βασιλεῦ, οὐκ ὀρθῶς σεαυτοῦ
 προύστηκας, ἐς τὸ ἄγαν φλαῦρον προάγων σεαυτόν.
 10 Σὲ γὰρ χρῆν ἐν θρόνῳ σεμνῷ σεμνὸν θακοῦντα δι’ ἡμερᾶς
 πράσσειν τὰ πράγματα· καὶ οὕτως Αἰγύπτιοί τ’ ἂν
 ἠπίσταντο ὡς ὑπ’ ἀνδρὸς μεγάλου ἄρχονται, καὶ ἄμεινοι
 σὺ ἂν ἦκουες· νῦν δὲ ποιεῖς οὐδαμῶς βασιλικά.”

Ὁ δὲ ἠμείβετο τοῖσδε αὐτοῦς· “Οἱ τὰ τόξα κεκτημένοι
 15 ἐπὰν μὲν δέωνται χρῆσθαι ἐντείνουσιν· ἐπὰν δὲ χρή-
 σωνται, ἐκλύουσιν· εἰ γὰρ δὴ τὸν πάντα χρόνον ἐντετα-
 μένα εἶη, ἐκραγείη ἂν, ὥστε ἐς τὸ δέον οὐκ ἂν ἔχοιεν
 αὐτοῖς χρῆσθαι. Οὕτω δὲ καὶ ἀνθρώπου κατάστασις·
 εἰ ἐθέλοι κατ’ ἐσποιδάσθαι ἀεὶ μηδὲ ἐς παιγνίαν τὸ

μερος ἑαυτὸν ἀνιέναι, λάθοι ἂν ἦτοι μανεῖς ἢ ἀπόπληκτος 20
γενόμενος· ἃ ἐγὼ ἐπιστάμενος μέρος ἑκατέρῳ νέμω.”

(c) *Former spendthrift and dishonest habits of Amasis. His unexpected treatment, after his accession to the throne, of the oracular shrines which had encouraged his practices.*

Λέγεται δὲ ὁ Ἄμασις, καὶ ὅτε ἦν ἰδιώτης, φιλοπότης εἶναι καὶ φιλοσκώμμων καὶ οὐδαμῶς κατ-εσπουδασμένος ἀνήρ· ὅπως δὲ αὐτὸν πίνοντά τε καὶ εὐπαθοῦντα ἐπιλείποι τὰ ἐπιτήδεια, ἔκλεπτεν ἂν περιϋῶν. Οἱ δὲ φάμενοι αὐτὸν ἔχειν τὰ σφέτερα χρήματα ἀρνούμενον 5 ἦγον ἂν ἐπὶ μαντεῖον ὅπου ἑκάστοις εἶη. Πολλάκις μὲν δὴ καὶ ἠλίσκετο ὑπὸ τῶν μαντείων, πολλάκις δὲ καὶ ἀπ-έφευγεν.

Ἐπεὶ δὲ καὶ ἐβασίλευσεν, ἐποίησε τοιαύδε· Ὅσοι μὲν αὐτὸν τῶν θεῶν ἀπέλυσαν μὴ φῶρα εἶναι, τούτων 10 μὲν τῶν ἱερῶν οὔτε ἐπ-εμέλετο οὔτε ἐς ἐπισκευὴν ἐδίδου οὐδέν· οὐδὲ φοιτῶν ἔθιεν αὐτοῖς ὡς οὐδενὸς οὔσιν ἀξίοις, ψευδῆ δὲ μαντεῖα κεκτημένοις· ὅσοι δὲ αὐτὸν κατέδησαν φῶρα εἶναι, τούτων, ὡς ἀληθῶς θεῶν ὄντων καὶ ἀψευδῆ μαντεῖα παρεχομένων, τὰ μάλιστα ἐπ-εμέλετο. 15

VI. HOW ARION THE LYRIC POET WAS SAVED FROM PIRATES BY A DOLPHIN.

Ἄριων ὁ κιθαρωδὸς, τὸν πολὺν τοῦ χρόνου διατρίβων παρὰ Περιάνδρῳ τῷ Κορίνθου τυράννῳ, ἐπεθίμησε πλεῦσαι ἐς Ἰταλίαν τε καὶ Σικελίαν. Ἐργασάμενος δὲ

χρήματα μεγάλα, ἠθέλησεν ὀπίσω ἐς Κόρινθον ἀφι-
 5 κέσθαι. Ὀρμᾶτο μὲν νυν ἐκ Τάραντος, πιστεύων δὲ
 οὐδαμοῖς μᾶλλον ἢ Κορινθίοις, ἐμισθώσατο πλοῖον
 ἀνδρῶν Κορινθίων. Οἱ δὲ ἐν τῷ πελάγει ἐπ-εβούλευον,
 τὸν Ἄριονα ἐκβαλόντες, ἔχειν τὰ χρήματα. Ὁ δὲ,
 συνεῖς τοῦτο, ἐλίσσετο, χρήματα μὲν σφι προῖεις,
 10 ψυχὴν δὲ παραιτούμενος. Οὐκουν δὴ ἔπειθεν, ἀλλ'
 ἐκέλευον αὐτὸν οἱ πορθμεῖς ἢ διαχρῆσθαι ἑαυτὸν, ὡς
 ταφῆς ἐν γῆ τύχοι, ἢ ἐκπηδᾶν ἐς τὴν θάλασσαν τὴν
 ταχίστην. Ἀπειληθεῖς δὲ ὁ Ἄριων ἐς ἀπορίαν, παρ-ητή-
 σατο αὐτοὺς περιῦδειν αὐτὸν ἐν τῇ σκειῇ πάσῃ στάντα
 15 ἐν τοῖς ἔδωλοις αἰεῖσαι· αἰέσας δὲ ὑπεδέχετο ἑαυτὸν
 κατεργάσεσθαι.

Οἱ δὲ, ἐσῆλθε γὰρ αὐτοῖς ἡδονὴ εἰ μέλλοιεν ἀκού-
 σεσθαι τοῦ ἀρίστου ἀνθρώπων ἀοιδοῦ, ἀνεχώρησαν ἐκ τῆς
 πρύμνης ἐς μέσσην ναῦν. Ὁ δὲ, ἐνδύς τε πᾶσαν τὴν
 20 σκευὴν καὶ λαβῶν τὴν κιθάραν, στὰς ἐν τοῖς ἔδωλοις
 διεξῆλθε νόμον τὸν ὄρθιον· τελευτῶντος δὲ τοῦ νόμου
 ἔρριψεν ἐς τὴν θάλασσαν ἑαυτὸν ὡς εἶχε σὺν τῇ σκειῇ
 πάσῃ.

Καὶ οἱ μὲν ἀπέπλεον ἐς Κόρινθον· τὸν δὲ Ἄριονα
 25 δελφίς, ὡς λέγουσι, ὑπολαβὼν ἐξήνεγκεν ἐπὶ Ταίναρον.
 Ἀποβὰς δὲ ἐχώρει ἐς Κόρινθον σὺν τῇ σκειῇ, καὶ
 ἀφικόμενος ἀφηγεῖτο πᾶν τὸ γεγονός. Περίανδρος δὲ
 ὑπὸ ἀπιστίας Ἄριονα μὲν ἐν φυλακῇ εἶχε, οὐδαμῇ
 μεθίεις, ἀνακῶς δὲ εἶχε τῶν πορθμῶν. Ὡς δὲ ἄρα
 30 παρήσαν, κληθέντας αὐτοὺς ἤρετο εἴ τι λέγοιεν περὶ
 Ἄριονος. Φαμένων δὲ ἐκείνων ὡς εἶη τε σῶς περὶ

Ἰταλίαν καὶ λίποιεν εὖ πράττοντα ἐν Τάραντι, ἐπ-εφάνη σφι ὁ Ἀρίων, ὡσπερ ἔχων ἐξ-επήδησε. Καὶ οἱ ἐκπλαγέντες οὐκ εἶχον ἔτι ἐλεγχόμενοι ἀρνέισθαι.

VII. STORY OF EUENIUS.

(a) *He neglects the sacred sheep of Apollonia, and is punished with blindness by his fellow-citizens.*

Ἔστιν ἐν τῇ Ἀπολλωνίᾳ ἱερὰ ἡλίου πρόβατα, ἃ τὰς μὲν ἡμέρας βόσκεται παρὰ ποταμόν τινα, τὰς δὲ νύκτας ἡρημένοι ἄνδρες, οἱ πλούτῳ τε καὶ γένει δοκιμώτατοι τῶν ἀστῶν, φυλάσσουσιν ἐνιαυτὸν ἕκαστος· περὶ πολλοῦ γὰρ δὴ ποιοῦνται οἱ Ἀπολλωνῆται τὰ πρόβατα ταῦτα 5 ἐκ θεοπροπίου τινός· ἐν δὲ ἄντρῳ αὐλίζονται ἀπὸ τῆς πόλεως ἑκάς. Ἐνθα δὴ τότε ὁ Εὐήμιος οὗτος ἡρημένος ἐφύλασσε.

Καὶ ποτε αὐτοῦ κατακοιμηθέντος, λύκοι ἐς τὸ ἄντρον ἐσελθόντες δι-ἐφθειραν τῶν προβάτων ὡς ἐξήκοντα. 10 Ὁ δὲ ὡς ἦσθετο εἶχε σιγῇ καὶ ἔφραζεν οὐδενί, ἐν νῶ ἔχων ἀντικατα-στήσειν ἄλλα πριάμενος. Οἱ δὲ Ἀπολλωνιαῖται ὡς ἐπύθοντο, οὐ γὰρ ἔλαθεν αὐτοῖς ταῦτα γενόμενα, ὑπαγαγόντες αὐτὸν ὑπὸ δικαστήριον κατέκριναν τῆς ὄψεως στερηθῆναι. 15

(b) *The gods declare that the punishment is excessive, and that Euenius must be given whatever compensation he chooses to claim.*

Ἐπεὶ δὲ τὸν Εὐήμιον ἐξ-ετίφλωσαν, αὐτίκα μετὰ ταῦτα οὔτε πρόβατά σφι ἔτικτεν, οὔτε γῆ ἔφερεν ὁμοίως

καρπόν. Ἐπερωτωμένοις δὲ αὐτοῖς ἔν τε Δωδώνῃ καὶ
 5 οἱ θεοί· “Ἀδίκως τὸν φύλακα τῶν ἱερῶν προβάτων
 Εὐήνιον τῆς ὄψεως ἔστερήσατε· ἡμεῖς γὰρ ἐφωρμήσαμεν
 τοὺς λύκους, οὐ πρότερόν τε παισόμεθα τιμωροῦντες
 ἐκείνῳ πρὶν ἂν δίκας δῶτε ἄς ἂν αὐτὸς ἔληται καὶ δικαιοῦ·
 10 τούτων δὲ τελουμένων αὐτοὶ δώσομεν Εὐηνίῳ δόσιν
 τοιαύτην ἣν ἔχοντα πολλοὶ ἀνθρώπων μακαριοῦσιν
 αὐτόν.”

(c) *The Apollonians beguile Euenius into making only a moderate demand. The gods bestow in addition the gift of prophecy.*

Οἱ δὲ Ἀπολλωνιάται ἀπόρρητα ποιησάμενοι τὰ χρησ-
 τήρια ταῦτα, προὔθεσαν ἀστοῖσί τισι διαπρᾶξαι· οἱ δὲ
 σφι διέπραξαν ὧδε· Καθημένου Εὐηνίου ἐν θάκῳ,
 ἐλθόντες παρίζοντο αὐτῷ, καὶ λόγους ἄλλους ἐποιούντο
 5 ἐς ὃ κατ-έβαινον συλλυπούμενοι τῷ πάθει. Ταυτῇ δὲ
 ὑπάγοντες ἠρώτων τίνα δίκην ἂν ἔλοιτο, εἰ ἐθέλοιεν
 Ἀπολλωνιάται δίκας ὑποστήναι δώσειν τῶν ποιηθέντων.
 Ὁ δὲ οὐκ ἀκηκοὺς τὸ θεοπρόπιον εἶλετο, εἰπὼν ὅτι εἰ
 δοθίεν αὐτῷ ἀγροὶ τινες καλλίστοι ὄντες τῶν ἐν τῇ
 10 Ἀπολλωνίᾳ, καὶ οἴκησις πρὸς τοῖτοισ, ἦν ἡῖδει καλλίστην
 οὔσαν τῶν ἐν πόλει, τὸ λοιπὸν ἀμήνιτος ἂν εἴη, καὶ αὕτη
 ἢ δίκη ἂν ἀποχρεΐη. Καὶ ὁ μὲν ταῦτα ἔλεγεν, οἱ δὲ
 πάρεδροι εἶπον ὑπολαβόντες “Εὐήνιε, ταύτην τὴν δίκην
 Ἀπολλωνιάται τῆς ἐκτυφλώσεως ἐκτίνοισι κατὰ θεο-
 15 πρόπια τὰ γενόμενα.”

Ὁ μὲν δὴ πρὸς ταῦτα δεινὰ ἐποιεῖτο, ἐντεῦθεν πιθόμενος τὸν πάντα λόγον, ὡς ἐξαπατηθεὶς· οἱ δὲ διδάσιν αὐτῷ ἅ εἴλετο. Καὶ μετὰ ταῦτα αὐτίκα ἔμφυτον μαντικὴν εἶχεν ὥστε καὶ ὀνομαστὸς γενέσθαι.

VIII. STORY OF CYRUS THE GREAT, KING OF PERSIA.

[*The Medes and the Persians were two kindred races, and up to the time of Cyrus the Medes had the upperhand. They had also extended their empire over a considerable part of Asia. Cyrus, though his mother Mandane was a Median princess, was born of a Persian father, Cambyses by name; and we read in this story how he rebelled against his grandfather Astyages, the Median king, and finally established the supremacy of the Persians over the Medes. He subsequently extended the empire of the Persians and Medes enormously, and the career of conquest was continued by his successors until it was effectually checked by the Greeks in the great Persian wars.*]

A.—INFANCY OF CYRUS.

§ 1. *Astyages, king of the Medes, in consequence of a vision determines to destroy his daughter's new-born son Cyrus. He orders Harpagus to put the child to death.*

Οἱ τῶν Μάγων ὄνειροπόλοι ἐσήμαινον τῷ Ἀστυάγει ἐξ ὄψεώς τινος ὅτι μέλλοι ὁ τῆς θυγατρὸς αὐτοῦ γόνος βασιλεῖσειν ἀντὶ ἐκείνου. Ταῦτα δὴ οἷν φυλασσόμενος ὁ Ἀστυάγης, ὡς ἐγένετο ὁ Κῦρος, καλέσας τὸν Ἄρπαγον, ἄνδρα οἰκεῖον καὶ πιστότατον τῶν Μήδων καὶ πάντων 5

τῶν ἑαυτοῦ ἐπίτροπον, ἔλεγεν οἱ τοιαύδε· “Ἄρπαγε, πρᾶγμα ὃ ἂν προσ-θῶ, μηδαμῶς παραχρήση. Λάβε τὸν Μανδάνης παῖδα, φέρων δὲ ἐς σεαυτοῦ ἀπόκτεινον· μετὰ δὲ θάψον ὅτῳ ἂν τρόπῳ αὐτὸς βούλῃ.” Ὁ δὲ ἀμείβεται
 10 “ὦ βασιλεῦ, εἰ τοι φίλον τοῦτο οὕτω γίνεσθαι, χρὴ δὴ τό γ’ ἐμὸν ὑπηρετῆσαι ἐπιτηδείως.”

Τούτοις ἀμειψάμενος ὁ Ἄρπαγος, ὡς αὐτῷ παρεδόθη τὸ παιδίον, ἦει κλάων ἐς τὰ οἰκία. Παρελθὼν δὲ ἔφραζε τῇ ἑαυτοῦ γυναικὶ τὸν πάντα ὑπ’ Ἀστυάγους ρηθέντα λόγον.
 15 Ἡ δὲ πρὸς αὐτὸν λέγει· “Νῦν οὖν τί σοι ἐν νῷ ἐστὶ ποιεῖν;” Ὁ δὲ ἀμείβεται· “Οὐχ ἦ ἐν-ετέλλετο Ἀστυάγης· οὐδ’ εἰ παραφρονήσει τε καὶ μαίνεται κάκιον ἢ νῦν μαίνεται, οὐκ ἔγωγε προσ-θήσομαι τῇ γνώμῃ αὐτοῦ, οὐδ’ ἐς φόνον τοιοῦτον ὑπηρετήσω. Πολλῶν δὲ ἕνεκα οὐ
 20 φονεύσω τὸ παιδίον· καὶ ὅτι αὐτῷ μοι συγγενές ἐστι, καὶ ὅτι Ἀστυάγης μὲν ἐστὶ γέρον, καὶ ἄπαις ἄρσενος γόνου. Εἰ δὲ μελλήσει ἢ τύραννος, τούτου τελευτήσαντος, ἐς τὴν θυγατέρα ταύτην ἀναβήσεσθαι, ἧς νῦν τὸν υἱὸν κτείνει Ἀστυάγης δι’ ἐμοῦ, λείπεται τὸ ἐντεῦθεν ἐμοὶ
 25 κινδύνων ὁ μέγιστος· ἀλλὰ τῆς μὲν ἀσφαλείας ἕνεκα ἐμοὶ δεῖ τοῦτον τὸν παῖδα τελευτᾶν· δεῖ μέντοι τινὰ τῶν Ἀστυάγους φονέα αὐτοῦ γενέσθαι, καὶ μὴ τῶν ἐμῶν.”

§ 2. *Harpagus transfers the task of slaying the child to one of Astyages' own herdsmen.*

Ταῦτα εἶπε καὶ αὐτίκα ἄγγελον ἔπεμπεν ἐπὶ βουκόλον τινὰ τῶν Ἀστυάγους, ὃν ἠπίστατο νομάς τε ἐπιτηδειο-

τάτας νέμοντα καὶ ὄρη θηριωδέστατα, ᾧ ὄνομα ἦν Μιτρα-
 δάτης. Ἐπεὶ οὖν ὁ βουκόλος σπουδῇ πολλῇ ἀφίκετο
 καλούμενος, ἔλεγεν ὁ Ἄρπαγος τάδε· “Κελεύει σε 5
 Ἀστυάγης τὸ παιδίον τοῦτο λαβόντα θείναι ἐς τὸ ἐρημό-
 τατον τῶν ὄρων, ὅπως ἂν τάχιστα δια-φθαρείη. Καὶ
 τάδε τοι ἐκέλευσεν εἰπεῖν, ὅτι, ἐὰν μὴ ἀποκτείνης αὐτό,
 ἀλλὰ τινι τρόπῳ περιποιήσης, ὀλέθρῳ τῷ κακίστῳ σε
 διαχρήσεται· ἐφορᾶν δὲ ἐκκείμενον τέταγμαί ἐγώ.” 10

*The herdsman returns home with the child and relates the
 story to his wife.*

Ταῦτα ἀκούσας ὁ βουκόλος καὶ ἀναλαβὼν τὸ παιδίον
 ἦει τὴν αὐτὴν ὁδὸν ὀπίσω, καὶ ἀφικνεῖται ἐς τὴν
 ἔπαυλιν. Τούτῳ δ' ἄρα καὶ αὐτῷ ἡ γυνὴ ἐν ἐκείνῃ τῇ
 ἡμέρᾳ παῖδα ἔτεκεν. Ἐπεὶ δὲ ἀπ-ενόστησεν δ' βουκόλος,
 ἡ γυνὴ ἦρετο εὐθὺς ὅ τι οὕτω προθύμως Ἄρπαγος αὐτὸν 5
 μεταπέμψαιτο. Ὁ δὲ εἶπεν· “ὦ γύναι, εἰδὼν τε ἐς πόλιν
 ἔλθων καὶ ἦκουσα ὁ μὴ ἰδεῖν ὤφελον. Οἶκος μὲν πᾶς
 Ἀρπάγου κλαυθμῷ κατείχετο· ἐγὼ δὲ ἐκπλαγεὶς ἦα ἔσω.
 Ὡς δὲ τάχιστα ἐσ-ἦλθον ὄρω παιδίον προκείμενον,
 ἄσπαιρόν τε καὶ κραυγανόμενον, κεκοσμημένον χρυσῷ τε 10
 καὶ ἐσθῆτι ποικίλῃ. Ἄρπαγος δὲ, ὡς εἶδέ με, ἐκέλευε
 τὴν ταχίστην ἀναλαβόντα τὸ παιδίον οἴχεσθαι φέροντα,
 καὶ θείναι ἔνθα θηριωδέστατον εἶη τῶν ὄρων, πόλλ'
 ἀπειλήσας εἰ μὴ ταῦτα ποιήσαιμι. Ἐγὼ δὲ ἀνα-λαβὼν
 ἔφερον, καὶ καθ' ὁδὸν πυνθάνομαι τὸν πάντα λόγον ἐκ 15
 θεράποντος, ὃς ἐμὲ προπέμπων ἔξω πόλεως ἐν-εχείρισε τὸ
 βρέφος, ὡς ἄρα Μανδάνης τε εἶη παῖς καὶ Καμβύσῳ, καὶ

Ἄστυάγης ἐντέλλεται ἀποκτείνειν αὐτόν. Νῦν τε ὁδε ἐστίν.”

§ 3. *The wife implores the herdsman to spare the child. At her suggestion he exposes their own dead infant on the mountains, and they bring up Cyrus as their son.*

“Ἀμα δὲ ταῦτα ἔλεγεν ὁ βουκόλος καὶ ἐκκαλίψας ἀπ-εδείκνυε. Ἡ δὲ, ὡς εἶδε τὸ παιδίον μέγα τε καὶ εὐεῖδές ὄν, δακρύσασα καὶ λαβομένη τῶν γονάτων τοῦ ἀνδρὸς, ἔχρηξε μηδαμῶς ἐκ-θεῖναι αὐτό. Ὁ δὲ οὐκ ἔφη
5 οἴός τε εἶναι ἄλλως αὐτὰ ποιεῖν· ἐπιφοιτήσειν γὰρ κατασκόπους ἐξ Ἀρπάγου ἐποψομένους· ἀπολείσθαι τε αὐτὸς κάκιστα, ἐὰν μὴ ταῦτα ποιήσῃ. Ὡς δὲ οὐκ ἔπειθεν ἄρα τὸν ἄνδρα, δεύτερα λέγει ἡ γυνὴ τάδε· “Ἐπεὶ
10 ποίησον, εἰ δὴ πᾶσα ἀνάγκη ὀφθῆναι τὸ παιδίον ἐκκείμενον· τέτοκα γὰρ καὶ ἐγὼ, τέθνηκε δὲ τὸ βρέφος· τοῦτο μὲν φέρων πρόθεσ, τὸν δὲ τῆς Ἀστυάγους θυγατρὸς παῖδα ὡς ἐξ ἡμῶν ὄντα τρέφωμεν. Καὶ οὕτως οὔτε σὺ ἀλώσει ἀδικῶν τοὺς δεσπότας, οὔτε ἡμῖν κακῶς βεβου-
15 λευμένον ἔσται· ὃ τε γὰρ τεθνηκῶς βασιλείας ταφῆς κυρήσει, καὶ ὁ περι-ών οὐκ ἀπ-ολεῖ τὴν ψυχὴν.”

Κάρτα τε ἔδοξε τῷ βουκόλῳ εὖ λέγειν ἡ γυνὴ, καὶ αὐτίκα ἐποίει ταῦτα· ὃν μὲν ἔφερε θανατώσων παῖδα, τοῦτον μὲν παραδίδωσι τῇ ἑαυτοῦ γυναικί· τὸν δὲ ἑαυτοῦ,
20 νέκρον ὄντα, λαβὼν ἔθηκεν ἐς τὸ ἄγθος ἐν ᾧ ἔφερε τὸν ἕτερον· κοσμήσας δὲ τῷ κόσμῳ πάντι τοῦ ἑτέρου παιδὸς. φέρων ἐς τὸ ἐρημότατον τῶν ὄρων τίθησι.

Ὡς δὲ τρίτη ἡμέρα ἐγένετο, ἦει ἐς πόλιν ὁ βουκόλος,

ἔλθων δὲ ἐς τοῦ Ἀρπάγου, ἀποδεικνύναι ἔφη ἐτοίμος εἶναι τὸν τοῦ παιδίου νέκιν. Πέμψας δὲ ὁ Ἄρπαγος 25 τῶν ἑαυτοῦ δορυφόρων τοὺς πιστοτάτους, εἶδέ τε διὰ τούτων, καὶ ἔθαψε τοῦ βουκόλου τὸ παιδίον. Τὸν δὲ Κῦρον παραλαβοῦσα ἔτρεφεν ἡ γυνὴ τοῦ βουκόλου.

B.—BOYHOOD OF CYRUS. HOW THE SECRET OF HIS BIRTH WAS DISCOVERED.

§ 1. *Cyrus plays at being king over his companions.*

Καὶ ὅτε ἦν δεκαέτης ὁ παῖς, πρᾶγμα τοιόνδε γινόμενοι ἐξέφηεν αὐτόν. "Ἐπαιξε μετ' ἄλλων ἡλικίων ἐν ὁδῷ καὶ οἱ παῖδες παίζοντες εἶλοντο ἑαυτῶν βασιλέα εἶναι τοῦτον δὴ τὸν τοῦ βουκόλου ἐπὶ κλησιν παῖδα. Ὁ δὲ 5 τοὺς μὲν αὐτῶν διέταξεν οἰκίας οἰκοδομεῖν, τοὺς δὲ δορυφόρους εἶναι, τὸν δὲ πού τινα αὐτῶν "ὄφθαλμὸν βασιλέως" εἶναι, ὡς ἐκάστῳ ἔργον προστάσων. Εἰς δὴ τούτων τῶν παιδίων συμπαίζων, ὦν Ἀρτεμβάρους παῖς ἀνδρὸς δοκίμου ἐν τοῖς Μήδοις, οὐκ ἐποίησε τὸ προσταχθὲν ἐκ τοῦ Κύρου. Ἐκέλευσεν οὖν τοὺς ἄλλους 10 παῖδας διαλαβεῖν αὐτόν· πειθομένων δὲ τῶν παιδῶν, ὁ Κῦρος τὸν παῖδα κάρτα τραχέως περί-εσπε μαστιγῶν· ὁ δὲ, ἐπεὶ τάχιστα μεθ-εἴθη, ὡς γε δὴ ἀνάξια ἑαυτοῦ παθῶν, μᾶλλον τι περιημέκτει· κατελθὼν δὲ ἐς πόλιν, πρὸς τὸν πατέρα ἀπ-φκτίζετο. Ὁ δὲ Ἀρτεμβάρης ὀργῆ, ὡς εἶχεν, 15 ἔλθων παρὰ τὸν Ἀστυάγη, καὶ ἅμα ἀγόμενος τὸν παῖδα, ἀνάρσια πράγματα ἔφη πεπονθέναι, λέγων, "᾽Ω βασιλεῦ, ὑπὸ τοῦ σοῦ δούλου, βουκόλου δὲ παιδὸς, ὧδε περιῦβρισμεθα" (δεικνὺς τοῦ παιδὸς τοὺς ὤμους).

§ 2. *Astyages sends for Cyrus and, suspecting the truth, forces the herdsman to confess.*

Ἄκουσας δὲ καὶ ἰδὼν ὁ Ἀστυάγης, ἐθέλων τιμωρῆσαι τῷ παιδὶ τιμῆς τῆς Ἀρτεμβάρους ἕνεκα, μετ-επέμπετο τὸν τε βουκόλον καὶ τὸν παῖδα. Ἐπεὶ δὲ παρήσαν ἀμφοτέροι, βλέψας πρὸς τὸν Κῦρον ὁ Ἀστυάγης ἔφη· “Σὺ δὲ, ὦν τοιούτου ἀνδρὸς παῖς, ἐτόλμησας τὸν τοῦδε παῖδα, ὄντος πρώτου παρ’ ἐμοῖ, αἰκία τοιαῦδε περιέπειν;”

Ὁ δὲ ἡμείβετο ὧδε· “ὦ δέσποτα, ἐγὼ ταῦτα τοῦτον ἐποίησα σὺν δίκῃ. Οἱ γὰρ ἐκ τῆς κώμης παῖδες, ὦν καὶ ὅδε ἦν, παίζοντες ἐστήσαντο ἔμε βασιλέα ἑαυτῶν· ἐδόκουν γάρ σφι εἶναι ἐς τοῦτο ἐπιτηδειότατος. Οἱ μὲν νυν ἄλλοι παῖδες τὰ ἐπιτασσόμενα ἐπ-ετέλουν· οὗτος δὲ ἀνηκούσται τε καὶ λόγον εἶχεν οὐδένα· ἐς ὃ ἔλαβε τὴν δίκην. Εἰ οὖν δὴ τοῦδε ἕνεκα ἄξιός τινος κακοῦ εἰμὶ, ὧδέ τοι πάριμι.”

Ταῦτα λέγοντος τοῦ παιδὸς, τὸν Ἀστυάγῃ ἐσ-ῆει ἀνάγνωσις αὐτοῦ· καὶ ὁ τε χαρακτήρ τοῦ προσώπου ἐδόκει προσφέρεσθαι ἐς ἑαυτὸν, καὶ ἡ ὑπόκρισις ἐλευθερωτάτη εἶναι· ὁ δὲ χρόνος τῆς ἐκθέσεως τῇ ἡλικίᾳ τοῦ παιδὸς ἐδόκει συμβαίνειν. Ἐκ-πλαγεῖς δὲ τούτοις, ἐπὶ χρόνον ἄφθογος ἦν. Μόγισ δὲ δὴ ποτε ἀν-ενεχθεὶς εἶπεν, ἐθέλων ἐκπέμψαι τὸν Ἀρτεμβάρῃ, ἵνα τὸν βουκόλον μόνον λαβὼν βασανίσῃ· “Ἀρτέμβαρης, ἐγὼ ταῦτα ποιήσω, ὥστε σὲ καὶ τὸν παῖδα τὸν σὸν μηδὲν ἐπιμέμφεσθαι.” Τὸν μὲν δὲ Ἀρτεμβάρῃ πέμπει· τὸν δὲ Κῦρον ἦγον ἔσω οἱ θεράποντες, κελεύσαντος τοῦ Ἀστυάγους. Ἐπεὶ δὲ ὑπ-ελέλειπτο ὁ βουκόλος μόνος,



PERSIAN ARCHERS.
(*Perrot and Chipiez.*)

τάδε αὐτὸν ἤρετο ὁ Ἄστυάγης, ὁπόθεν λάβοι τὸν παῖδα, καὶ τίς εἶη ὁ παραδοὺς, Ὁ δὲ ἐξ ἑαυτοῦ τε ἔφη γεγονέναι, καὶ τὴν τεκοῦσαν αὐτὸν ἔτι εἶναι παρ' ἑαυτῷ. Ἄστυάγης δὲ οὐκ ἔφη αὐτὸν εἶ βουλεύεσθαι, ἐπιθυμῶν 30 ἐς ἀνάγκας μεγάλας ἀφικνεῖσθαι· ἅμα τε λέγων ταῦτα, ἐσήμαινε τοῖς δορυφόροις λαμβάνειν αὐτόν. Ὁ δὲ ἀγόμενος ἐς τὰς ἀνάγκας, οὕτω δὴ ἔφαινε τὸν ὄντα λόγον· καὶ κατ-έβαιεν ἐς λιτὰς συγγνώμην ἑαυτῷ κελεύων ἔχειν αὐτόν. 35

§ 3. *Astyages pardons the herdsman, and obtains a confession from Harpagus, whom also he pretends to pardon.*

Ἄστυάγης δὲ τοῦ μὲν βουκόλου τὴν ἀληθείαν ἐκφάναντος λόγον ἤδη καὶ ἐλάσσω ἐποιεῖτο· Ἀρπάγῳ δὲ καὶ μεγάλως μεμφόμενος, καλεῖν αὐτὸν τοὺς δορυφόρους ἐκέλευεν. Ὡς δὲ παρῆν ὁ Ἄρπαγος, ἤρετο αὐτὸν ὁ Ἄστυάγης· “Ἄρπαγε, τίμη δὴ μόρῳ τὸν παῖδα κατε- 5 χρήσω, ὃν σοι παρέδωκα ἐκ θυγατρὸς γεγονότα τῆς ἐμῆς;” Ὁ δὲ Ἄρπαγος ὡς εἶδε τὸν βουκόλον ἔνδον ὄντα, οὐ τρέπεται ἐπὶ ψευδῇ ὁδῶν, ἵνα μὴ ἐλεγχόμενος ἀλίσκηται, ἀλλὰ τὸν εὐθὴν ἔφαινε λόγον. Ἄστυάγης δὲ, κρύπτων τὸν χόλον, πρῶτον μὲν, καθάπερ ἤκοισεν αὐτὸς πρὸς τοῦ 10 βουκόλου τὸ πρᾶγμα, πάλιν ἀφηγείτο τῷ Ἀρπάγῳ· μετὰ δὲ κατ-έβαινε λέγων, ὡς, “περίεστί τε ὁ παῖς, καὶ τὸ γεγονός ἔχει καλῶς. Τῷ τε γὰρ πεποιημένῳ ἐς τὸν παῖδα τοῦτον ἔκαμνον μεγάλως, καὶ θυγατρὶ τῇ ἐμῇ διαβεβλημένος οὐκ ἐν ἐλαφρῷ ἐποιούμην. Ὡς οὖν τῆς 15 τύχης εἶ μεθεστηκυίας, τοῦτο μὲν, τὸν σεαυτοῦ παῖδα

ἀπόπεμψον παρὰ τὸν παῖδα τὸν νεήλυδα· τοῦτο δὲ (σῶστρα γὰρ τοῦ παιδὸς μέλλω θύειν τοῖς θεοῖς) πάρισθί μοι ἐπὶ δεῖπνον.”

20 Ἄρπαγος μὲν, ὡς ἤκουσε ταῦτα, προσκυνήσας καὶ μεγάλα ποιησάμενος ὅτι τε ἡ ἄμαρτάς οἱ ἐς δέον ἐγγόνειν ἦει ἐς τὰ οἰκία. Ἐσελθὼν δὲ τὴν ταχίστην, τὸν παῖδα τὸν μονογενῆ ἔτη τρία καὶ δέκα γεγονότα ἐκπέμπει, ἵεναι τε κελεύων ἐς Ἄστυάγους, καὶ ποιεῖν ὅτι ἂν ἐκεῖνος
25 κελεύῃ. Αὐτὸς δὲ περιχαρῆς ὢν φράζει τῇ γυναικὶ τὰ συγκυρήσαντα.

§ 4. *Abominable punishment inflicted upon Harpagus.*

Ἄστυάγης δὲ, ὡς ἀφίκετο ὁ Ἄρπάγου παῖς, σφάξας αὐτὸν καὶ κατὰ μέλη διελὼν, τὰ μὲν ὥπτησε, τὰ δὲ ἤψησε τῶν κρεῶν. Ἐπεὶ δὲ ἡ ὥρα ἐγίγνετο τοῦ δεῖπνου, παρετίθετο ταῦτα τῷ Ἄρπάγῳ, πλὴν κεφαλῆς καὶ χειρῶν
5 καὶ ποδῶν· ταῦτα δὲ χωρὶς ἔκειτο ἐπὶ κανῶ κατα-κεκαλυμμένα. Ὡς δὲ ὁ Ἄρπαγος ἐδόκει ἄλλῃς ἔχειν τῆς βορᾶς, Ἄστυάγης ἤρετο αὐτὸν εἰ ἠσθήει τι τῇ θοίνῃ· φαμένου δὲ Ἄρπάγου καὶ κάρτα ἠσθῆναι, παρέφερόν τινες τὴν κεφαλὴν τοῦ παιδὸς κατακεκαλυμμένην καὶ τὰς χεῖρας
10 καὶ τοὺς πόδας. Ἄρπαγον δὲ ἐκέλευον προ-στάντες ἀποκαλύπτειν τε καὶ λαβεῖν ὃ βοῦλεται αὐτῶν. Πειθόμενος δὲ ὁ Ἄρπαγος καὶ ἀποκαλύπτων, ὁρᾷ τοῦ παιδὸς τὰ λείμματα· ἰδὼν δὲ οὔτε ἐξ-επλάγη, ἐντὸς τε ἑαυτοῦ γίγνεται. Ἦρετο δὲ αὐτὸν ὁ Ἄστυάγης εἰ γινώσκου
15 οὔτινος θηρίου κρέα βεβρώκοι. Ὁ δὲ καὶ γινώσκειν ἔφη, καὶ ἀρεστὸν εἶη πᾶν ὃ ἂν βασιλεὺς ἔρδῃ. Τούτοις

δὲ ἀμειψάμενος καὶ ἀναλαβὼν τὰ λοιπὰ τῶν κρεῶν, ἦει ἐς τὰ οἰκία. Ἐντεῦθεν δὲ ἔμελλε, ὡς ἐγὼ δοκῶ, ἀλίσας θάψειν πάντα.

§ 5. *The Magi decide that Astyages need have no more fear of Cyrus: so the boy is sent home safely to his parents in Persia.*

Ἄρπάγῳ μὲν Ἀστυάγης δίκην ταύτην ἐπ-έθηκε· Κύρου δὲ περὶ βουλευίων ἐκάλει τοὺς αὐτοὺς τῶν Μάγων οἱ τὸ ἐνίπνιον αὐτῷ πρότερον ἔκριναν. Ἀφικομένους δὲ ἤρετο ὁ Ἀστυάγης ὅπῃ ἔκριναν τὴν ὄψιν· οἱ δὲ ταῦτα εἶπον, λέγοντες ὡς χρῆν ἂν βασιλεῦσαι τὸν παῖδα, εἰ ἐπέζησε 5 καὶ μὴ ἀπέθανε πρότερον. Ὁ δὲ ἡμίβετο αὐτοὺς τοῖσδε· “Ἔστι τε ὁ παῖς, καὶ περίεστι· καὶ διαιτώμενον αὐτὸν ἐπ’ ἀγροῦ οἱ ἐκ τῆς κώμης παῖδες ἐστήσαντο βασιλέα. Ὁ δὲ πάντα, ὅσα περ οἱ ἀληθινοὶ βασιλεῖς, ἐτελείωσε ποιήσας· καὶ γὰρ δορυφόρους, καὶ θηρωροὺς καὶ ἀγγε- 10 λιαφόρους καὶ τὰ λοιπὰ πάντα εἶχε. Καὶ νῦν ἐς τί ὑμῖν ταῦτα φαίνεται φέρειν;”

Εἶπον οἱ Μάγοι· “Εἰ μὲν περίεστί τε, καὶ ἐβασίλευσεν ὁ παῖς μὴ ἐκ προνοίας τινὸς, θάρσει τε τούτου ἔνεκα, καὶ θυμὸν ἔχε ἄγαθον· οὐ γὰρ ἔτι τὸ δεύτερον 15 ἄρξει.”

Ἀκούσας ταῦτα ὁ Ἀστυάγης, ἐχάρη τε καὶ καλέσας τὸν Κύρον ἔλεγεν οἱ τάδε· “ὦ παῖ, ἐγὼ σὲ δι’ ὄψιν ὀνείρου οὐ τελείαν ἠδίκουν, τῇ δὲ σταντοῦ μοίρᾳ περί-ει· νῦν οἶν ἴθι χαίρων ἐς Πέρσας, πομποὺς δ’ ἐγὼ ἅμα πέμψω. 20 Ἐλθὼν δ’ ἐκεῖ, πατέρα τε καὶ μητέρα εὐρήσεις, οὐ κατὰ Μιτραδάτην τε τὸν βουκόλον καὶ τὴν γυναῖκα αὐτοῦ.”

Ταῦτα εἰπὼν ὁ Ἀστυάγης, ἀποπέμπει τὸν Κῦρον.
 Νοστήσαντα δὲ αὐτὸν ἐς τὰ τοῦ Καμβίσεω οἰκίᾳ ἐδέξαντο
 25 οἱ τεκόντες, καὶ δεξάμενοι μεγάλως ἡσπάζοντο.

C.—THE MANHOOD OF CYRUS.

§ 1. *At the instigation of Harpagus, Cyrus induces the Persians to revolt by a practical demonstration of the advantages they would enjoy as the dominant race.*

Κυρῷ δὲ ἀνδρουμένῳ, καὶ ὄντι τῶν ἡλικίων ἀνδρειοτά-
 τῳ καὶ προσφιλεστάτῳ προσέκειτο ὁ Ἄρπαγος, δῶρα
 πέμπων, τίσασθαι Ἀστυάγῃ ἐπιθυμῶν. Πρὸ δ' ἔτι
 τούτου ὁ Ἄρπαγος, ὄντος τοῦ Ἀστυάγου πικροῦ ἐς
 5 τοῦς Μήδους, συμμίσγων ἐνὶ ἐκάστῳ τῶν πρώτων Μήδων,
 ἀν-ἐπειθεν ὡς χρὴ Κῦρον προ-στησαμένους τὸν Ἀστυάγῃ
 παῦσαι τῆς βασιλείας.

Ὁ δὲ Κῦρος ἐφρόντιζεν ὅτῳ τρόπῳ σοφωτάτῳ Πέρσας
 ἀναπέσει ἀφίστασθαι. Φροντίζων δὲ εὕρισκε τὰδε
 10 καιριώτατα εἶναι· Γράψας ἐς βιβλίον ἃ ἐβούλετο, ἀλίαν
 τῶν Περσῶν ἐποίησατο· μετὰ δὲ ἀναπτύξας τὸ βιβλίον
 καὶ ἐπιλεγόμενος, ἔφη Ἀστυάγῃ ἑαυτὸν στρατηγὸν
 Περσῶν ἀποδεικνῖναι. “Νῦν τε,” ἔφη λέγων, “ὦ
 Πέρσαι, προ-αγορεύω ὑμῖν παρεῖναι ἕκαστον ἔχοντα
 15 δρέπανον.” Κῦρος μὲν ταῦτα προηγόρευσεν. Ὡς δὲ
 παρήσαν ἅπαντες, ἐνταῦθα Κῦρος χωρὸν τινα ἀκανθώδη
 προεῖπεν αὐτοῖς ἐξημερῶσαι ἐν ἡμέρᾳ. Ἐπι-τελεσάντων
 δὲ τῶν Περσῶν τὸν προκείμενον αθλον, προεῖπεν αὐτοῖς
 ἐς τὴν ὑστεραίαν παρεῖναι λελουμένους.

Ἐν δὲ τούτῳ τά τε αἰπόλια καὶ τὰς ποιίνας καὶ τὰ 20
 βουκόλια πάντα τοῦ πατρὸς συναλίσας ἐς ταῦτο ὁ
 Κῦρος, ἔθνε καὶ παρεσκευάζεν ὡς δεξόμενος τὸν τῶν
 Περσῶν στρατόν. Ἀφικομένους δὲ τῇ ὑστεραία τοὺς
 Πέρσας κατακλίνας ἐς λειμῶνα εὐώχει. Ἐπεὶ δὲ ἀπὸ
 δείπνου ἦσαν, ἤρετο σφᾶς ὁ Κῦρος πότερον ἂ τῇ 25
 προτεραία εἶχον, ἢ τὰ παρόντα εἶη αὐτοῖς αἰρετώτερα.
 Οἱ δὲ ἔφασαν πολὺ εἶναι τὸ μέσον, τὴν μὲν γὰρ προτέραν
 ἡμέραν πάντα σφι κακὰ ἔχειν, τὴν δὲ τότε παροῦσαν
 πάντα ἀγαθὰ.

Παραλαβὼν δὲ τοῦτο τὸ ἔπος ὁ Κῦρος παρ-εγύμνου τὸν 30
 πάντα λόγον, λέγων· Ἄνδρες Πέρσαι, οὕτως ὑμῖν
 ἔχει· βουλομένοις μὲν ὑμῖν ἐμοὶ πείθεσθαι ἔστι τάδε τε
 καὶ ἄλλα μυρία ἀγαθὰ, οὐδένα πόνον δουλοπρεπῆ ἔχουσι·
 μὴ βουλομένοις δὲ ἐμοὶ πείθεσθαι εἰσὶν ὑμῖν πόνοι τῷ
 χθιζῶ παραπλήσιοι ἀναρίθμητοι. Νῦν οὖν ἐμοὶ πειθό- 35
 μνοι γίγεσθε ἐλεύθεροι, ἀφιστάμενοι ἀπ' Ἀστυάγουσ
 ὅτι τάχιστα.

§ 2. *Revolt of the Persians, ending in the accession of Cyrus
 to the throne.*

Πέρσαι μὲν νυν, προστάτου ἐπιλαβόμενοι, ἄσμενοι
 ἠλευθεροῦντο, καὶ πάλαι δεινὸν ποιούμενοι ὑπὸ Μήδων
 ἄρχεσθαι. Ἀστυάγης δὲ, ὡς ἐπίθετο Κῦρον ταῦτα
 πράττοντα, πέμψας ἄγγελον ἐκάλει αὐτόν. Ὁ δὲ Κῦρος
 ἐκέλευε τὸν ἄγγελον ἀπαγγέλλειν ὅτι πρότερον ἤξοι παρ' 5
 ἐκείνου ἢ Ἀστυάγης αὐτὸς βουλήσεται. Ἀκούσας δὲ
 ταῦτα ὁ Ἀστυάγης Μήδους τε ὤπλισε πάντας καὶ

στράτηγον αὐτῶν, ὡσεὶ θεοβλαβῆς ὢν, "Ἀρπαγον ἀπέ-
 δειξεν. Ὡς δ' οἱ Μῆδοι στρατευσάμενοι τοῖς Πέρσαις
 10 συνέμισγον, οἱ μὲν αὐτῶν ἐμάχοντο, ὅσοι μὴ τοῦ λόγου
 μέτεσχον, οἱ δὲ ἠῦτομόλουν πρὸς τοῖς Πέρσαις, οἱ δὲ
 πλείστοι ἠθελοκάκουν τε καὶ ἔφειγον. Διαλυθέντος
 δὲ τοῦ Μηδικοῦ στρατεύματος αἰσχροῦς, ὡς τάχιστα
 ἐπίθετο ὁ Ἄστυάγης, ἔφη ἀπειλῶν τῷ Κῦρῳ. "Ἄλλ'
 15 οὐδ' ὡς ὁ Κῦρός γε χαιρήσει." Τοσαῦτα εἰπὼν πρῶτον
 μὲν ἀν-εσκολόπισε τοὺς τῶν μάγων ὄνειροπόλους, οἱ
 ἀν-έγνωσαν αὐτὸν μεθεῖναι τὸν Κῦρον. Μετὰ δὲ ὥπλισε
 τοὺς ὑπολειφθέντας τῶν Μήδων ἐν τῷ ἄστει, νέους τε καὶ
 πρεσβύτας ἀνδρας. Ἐξαγαγὼν δὲ τούτους, καὶ συμ-
 20 βαλὼν τοῖς Πέρσαις, ἠσσήθη· καὶ αὐτὸς τε Ἄστυάγης
 ἐζωγρήθη, καὶ οὖς ἐξήγαγε τῶν Μήδων ἀπέβαλε.
 Ἄστυάγῃ δὲ ὁ Κῦρος, κακὸν οὐδὲν ἄλλο ποιήσας, εἶχε
 παρ' ἑαυτῷ ἐς ὃ ἐτελεύτησεν.

Οὕτω δὴ Κῦρος γενόμενός τε καὶ τραφεὶς ἐβασίλευσεν.

IX. SOLON AND CROESUS.

(a) *Solon, the Athenian statesman and philosopher, visits Croesus, the rich king of Lydia, and admonishes him on the instability of fortune.*

Ἐκδημήσας ὁ Σόλων ἐς Σάρδεις ἀφίκετο παρὰ Κροίσου.
 Ἀφικόμενος δὲ ἐξενίζετο ἐν τοῖς βασιλείοις ὑπὸ τοῦ
 Κροίσου· μετὰ δὲ, ἡμέρα τρίτη ἢ τετάρτη, κελείσαντος
 Κροίσου, τὸν Σόλωνα θεράποντες περι-ἤγον κατὰ τοὺς



Cyrus the Great, divinized. Persian Relief. Dieulafoy. *L'Art Antique de la Perse*. (P. 11.)



Arion on a Dolphin. Coin of Methymna in Lesbos. (P. 22.)

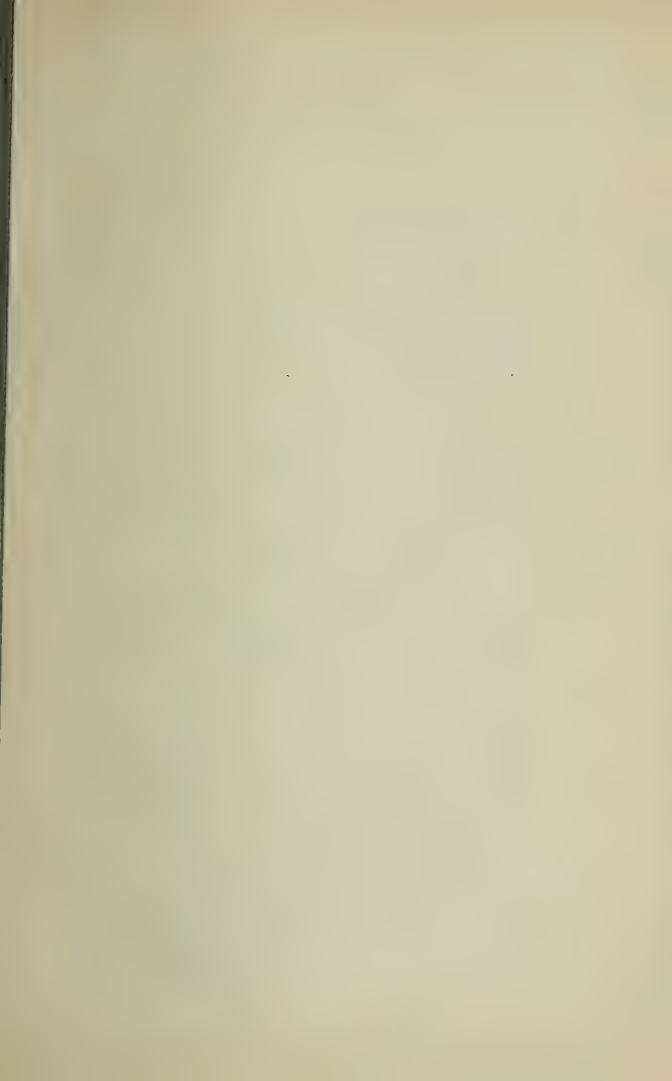


Gold coin, probably issued by Croesus. (P. 22.)



Phoenician Ship (5th Cent. B.C.) Coin of Sidon. (P. 22.)







Cleobis and Bito. Sarcophagus at Venice. *Arch.-Ep. Mittheilungen.* (P. 23.)

θησαύρους, καὶ ἐπεδείκνυσαν πάντα ὄντα μεγάλα τε καὶ 5
 ὄλβια. Θεασάμενον δὲ αὐτὸν πάντα ἤρετο ὁ Κροῖσος
 τάδε· “Ξένε Ἀθηναίε, παρ’ ἡμᾶς περὶ σοῦ λόγος
 ἀφίκται πολὺς, καὶ σοφίας ἔνεκα τῆς σῆς, καὶ πλάνης·
 νῦν οὖν ἡμερος ἐπῆλθέ με ἐπερωτᾶν εἴ τινα ἤδη πάντων
 εἶδες ὀλβιώτατον.” Ὁ μὲν ἐλπίζων εἶναι ἀνθρώπων 10
 ὀλβιώτατος ταῦτα ἐπ-ηρώτα· Σόλων δὲ, οὐδὲν ὑποθω-
 πείσας ἀλλὰ τῷ ὄντι χρησάμενος, λέγει· ὦ βασιλεῦ,
 Τέλλον Ἀθηναῖον. Ἀποθαιμάσας δὲ Κροῖσος τὸ
 λεχθὲν ἤρετο ἐπιστρεφῶς· Πῶς δὴ κρίνεις Τέλλον εἶναι
 ὀλβιώτατον; Ὁ δὲ εἶπε· “Τέλλῳ τοῦτο μὲν παῖδες 15
 ἦσαν καλοὶ τε καὶ ἀγαθοί, καὶ εἶδεν ἅπασιν αὐτοῖς τέκνα
 ἐκγενόμενα, καὶ πάντα παραμείναντα· τοῦτο δὲ τελευτῇ
 τοῦ βίου λαμπροτάτη ἐπ-εγένετο· γενομένης γὰρ Ἀθη-
 ναίοισι μάχης πρὸς τοὺς ἀστυγείτονας ἐν Ἐλευσίνι,
 βοηθήσας καὶ τροπὴν ποιήσας τῶν πολέμιων, ἀπέθανε 20
 κάλλιστα. Καὶ Ἀθηναῖοι δημοσίᾳ τε ἔθαψαν αὐτὸν
 ἦπερ ἔπεσε, καὶ ἐτίμησαν μεγάλως.”

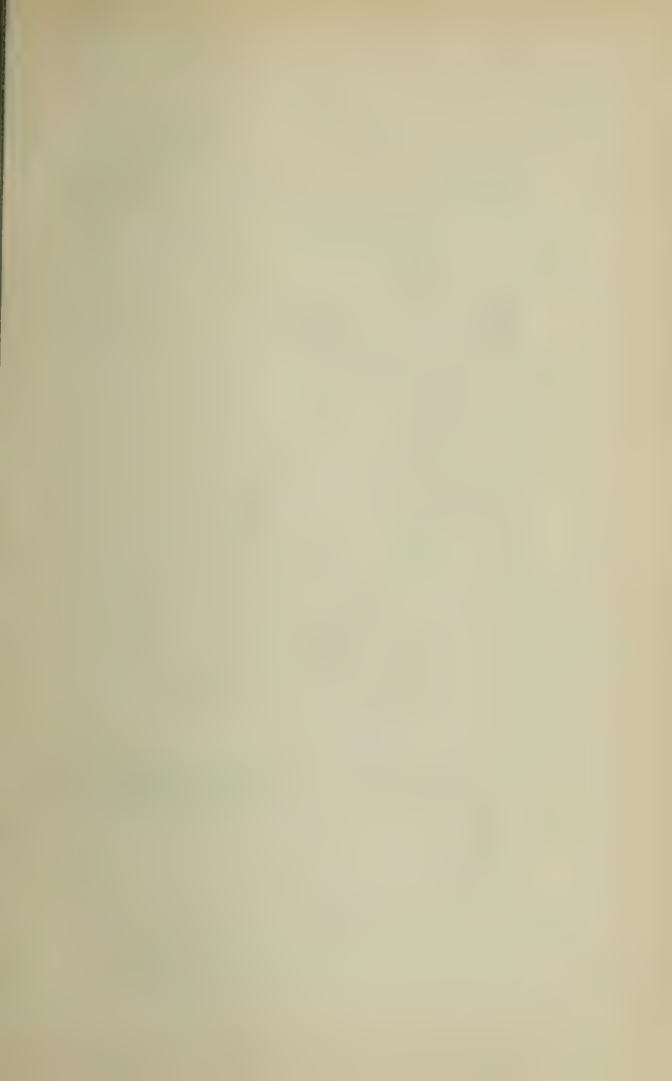
(b) *Story of Cleobis and Biton. The Gods' best reward.*

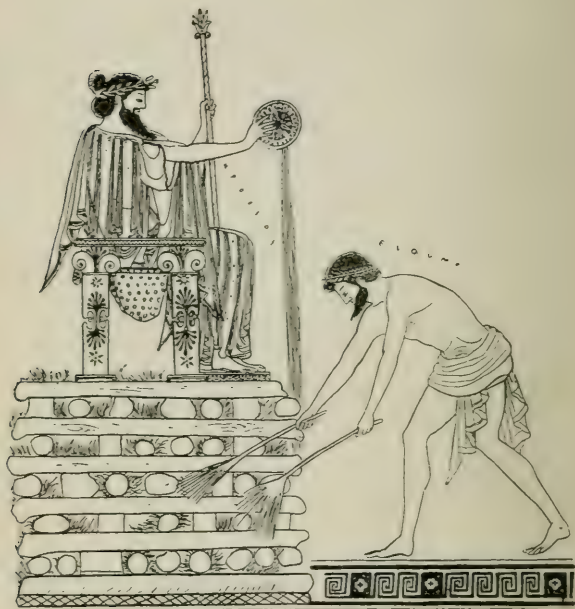
Ὡς δὲ τὰ κατὰ τὸν Τέλλον διηγῆσατο ὁ Σόλων,
 ἐπ-ηρώτα ὁ Κροῖσος τίνα δεύτερον μετ’ ἐκείνον ἴδοι, δοκῶν
 πάνυ δευτερεία γούν οἶσασθαι. Ὁ δὲ εἶπε· “Κλέοβίν τε
 καὶ Βίτωνα· τούτοις γὰρ, οὔσι γένος Ἀργείοις, βίος τε
 ἀρκῶν ὑπ-ἦν, καὶ πρὸς τούτῳ, ῥώμη σώματος τοιαύδε· 5
 ἀθλοφόροι τε ἀμφοτέροι ὁμοίως ἦσαν, καὶ δὴ καὶ λέγεται
 ὕδε ὁ λόγος· Οὔσης ἑορτῆς τῇ Ἡρᾷ ἔδει πάντως τὴν
 μητέρα αὐτῶν ζεύγει κομισθῆναι ἐς τὸ ἱερόν· οἱ δε βοῦς

ἐκ τοῦ ἀγροῦ οὐ παρ-εγίγνοντο ἐν ὥρᾳ. Οἱ δὲ νεανίαί,
 10 ὑποδύντες αὐτοὶ ὑπὸ τὴν ζεύγλην, εἶλκον τὴν ἄμαξαν,
 ἐπὶ δὲ τῆς ἀμάξης ὤχεϊτο ἡ μήτηρ. Σταδίουσ δὲ πέντε
 καὶ τεσσαράκοντα διακομίσαντες ἀφίκοντο ἐς τὸ ἱερόν·
 ταῦτα δὲ ποιήσασιν αὐτοῖσ καὶ ὀφθείσι ὑπὸ τῆσ πανη-
 γύρεωσ τελευτῆ τοῦ βίου ἀρίστη ἐπ-εγένετο· δι-έδειξέ τε
 15 ἐν τούτοισ ὁ θεὸσ ὡσ ἄμεινον εἶη ἀνθρώπῳ τεθνάναι
 μᾶλλον ἢ ζῆν. Ἀργεῖοι μὲν γὰρ περι-στάντεσ ἐμακάριζον
 τῶν νεανίων τὴν ῥώμην, αἱ δὲ Ἀργεῖαι τὴν μητέρα αὐτῶν
 οἶων τέκνων ἐκίρησε· ἡ δὲ μήτηρ περιχαρῆσ οὔσα τῷ τε
 ἔργῳ καὶ τῇ φήμῃ, στᾶσα ἀντίον τοῦ ἀγάλματοσ ἤρχετο
 20 τὴν θεὸν δοῦναι Κλέοβί τε καὶ Βίτωνι ὁ ἀνθρώπῳ τυχεῖν
 ἄριστόν ἐστι. Μετὰ δὲ ταύτην τὴν εὐχὴν, ὡσ ἐθυσάν
 τε καὶ εὐωχήθησαν, κατακοιμηθέντεσ ἐν αὐτῷ τῷ ἱερῷ οἱ
 νεανίαί, οὐκέτι ἀνέστησαν, ἀλλ' ἐν τέλει τούτῳ ἔσχοντο.
 Ἀργεῖοι δὲ εἰκόνασ αὐτῶν ποιησάμενοι, ἀνέθεσαν ἐσ
 25 Δελφοῖσ, ὡσ ἀνδρῶν ἀρίστων γενομένων."

(c) *Warning to Croesus, which he takes amiss.*

Σόλων μὲν δὴ εὐδαιμονίασ δευτερεῖα ἔνεμε τούτοισ·
 Κροῖσοσ δὲ σπερχθεῖσ εἶπεν· “ὦ ξένε Ἀθηναῖε, ἡ δὲ
 ἡμετέρα εὐδαιμονία οὔτω τοι ἀπέρριπται ἐσ τὸ μηδέν,
 ὥσπε οὐδὲ ἰδιωτῶν ἀνδρῶν ἀξίους ἡμασ ἐποίησασ;” Ὁ δὲ
 5 εἶπεν· “ὦ Κροῖσε, ἐπιστάμενόν με τὸ θεῖον πᾶν φθονερόν
 τε καὶ παραχῶδεσ ὄν ἐπερωτᾶσ ἀνθρωπείων πραγμάτων πέρι.
 Ἐμοὶ δὲ σὺ καὶ πλουτεῖν μὲν μέγα φαίνει, καὶ βασιλεὺσ
 πολλῶν εἶναι ἀνθρώπων· εὐδαίμονα δὲ οὔπω σε ἐγὼ λέγω,





Croesus on his Pyre. Vase in the Louvre.
Mon. d. Inst., I., Pl. 54. (P. 25.)

πρὶν ἂν τελευτήσαντά σε καλῶς τὸν αἰῶνα πύθωμαι.
 Σποπεῖν δὲ χρὴ πάντος χρήματος τὴν τελευτὴν πῆ 10
 ἀπο-βήσεται· πολλοῖς γὰρ δὴ ὑποδείξας ὄλβον ὁ θεὸς
 προρρίζους ἀν-έτρεψε.” Ταῦτα λέγων τῷ Κροίσῳ, οὐ
 πως ἐχαρίζετο ὁ Σόλων· λόγου δὲ αὐτὸν ποιησάμενος
 οὐδενὸς ἀποπέμπεται ὁ Κροῖσος, κάρτα δόξας ἀμαθῆ εἶναι,
 ὅς τὰ παρόντα ἀγαθὰ μεθεῖς τὴν τελευτὴν πάντος χρή 15
 ματος ὄρᾶν ἐκέλευε.

(d) *Subsequent misfortunes of Croesus, who at length
 acknowledges the wisdom of Solon's words.*

Μετὰ δὲ Σόλωνα οἰχόμενον ἔλαβεν ἐκ θεοῦ νέμεσις
 μεγάλη Κροῖσον· ὡς εἰκάσαι, ὅτι ἐνόμισεν ἑαυτὸν εἶναι
 ἀνθρώπων ἀπάντων ὀλβιώτατον. Οἱ γὰρ Πέρσαι τὰς τε
 Σάρδεις εἶλον, καὶ αὐτὸν Κροῖσον ἐζώγρησαν, ἄρξαντα
 ἕτη τεσσαρακαίδεκα· λαβόντες δὲ αὐτὸν ἤγαγον παρὰ 5
 Κῦρον. Ὁ δὲ συννήσας πυρὰν μεγάλην ἀνεβίβασεν ἐπ’
 αὐτὴν τὸν Κροῖσόν τε ἐν πέδαις δεδεμένον, καὶ δις ἑπτὰ
 Λυδῶν παρ’ αὐτὸν παῖδας. Τῷ δὲ Κροίσῳ, ἐστῶτι ἐπὶ
 τῆς πυρᾶς, ἐσῆλθε, καὶ περ ἐν κακῷ ὄντι τοσοῦτῳ, τὸ
 τοῦ Σόλωνος, ὡς εἶη σὺν θεῷ εἰρημένον, τὸ ‘Μηδένα εἶναι 10
 τῶν ζώντων ὄλβιον.’ Ἀν-ενεγκάμενος δὲ καὶ ἀναστεναξας
 ἐκ πολλῆς ἡσυχίας ἐς τρεῖς ὠνόμασε Σόλωνα· καὶ ὁ
 Κῦρος ἀκούσας ἐκέλευσε τοὺς ἑρμηνείας ἐπ-έρεσθαι τὸν
 Κροῖσον τίνα ἐπικαλοῖτο· καὶ οἱ προσελθόντες ἐπηρώ-
 των. Κροῖσος δὲ τέως μὲν σιγὴν εἶχεν ἐρωτώμενος· 15
 μετὰ δὲ ἔλεγεν ὡς ἔλθοι ποτε ὁ Σόλων, ὢν Ἀθηναῖος, καὶ
 θεασάμενος πάντα τὸν ἑαυτοῦ ὄλβον ἀποφλαυρίσειε· καὶ

πάντα ἑαυτῷ ἀποβέβηκοι ἤπερ ἐκείνος εἶπεν, οὐδέν τι
 μᾶλλον ἐς ἑαυτὸν λέγων ἢ ἐς ἅπαν τὸ ἀνθρώπινον καὶ
 20 μάλιστα τοὺς παρ' ἑαυτοῖς ὀλβίους δοκοῦντας εἶναι.

(e) *Cyrus relents, and, with the assistance of Apollo, Croesus is saved from the flames.*

Ὁ μὲν Κροῖσος ταῦτα ἀφ-ηγείτο, τῆς δὲ πυρᾶς ἤδη
 ἡμμένης ἐκάετο τὰ περιέσχατα. Καὶ ὁ Κῦρος, ἀκούσας
 παρὰ τῶν ἑρμηνέων ἃ Κροῖσος εἶπε, μετα-γνοὺς τε καὶ
 ἐννοήσας ὅτι καὶ αὐτὸς ἄνθρωπος ὢν ἄλλον ἄνθρωπον,
 5 γενόμενον ἑαυτοῦ εὐδαιμονία οὐκ ἐλάττω, ζῶντα πυρὶ διδοίη,
 ἐκέλευε σβεννύναι τὴν ταχίστην τὸ καόμενον πῦρ, καὶ
 καταβιβάζειν Κροῖσόν τε καὶ τοὺς μετὰ Κροῖσῳ. Καὶ
 οἱ πειρώμενοι οὐκ ἐδύναντο ἔτι τοῦ πυρὸς ἐπικρατῆσαι.
 Ἐνταῦθα Κροῖσος, μαθὼν τὴν Κύρου μετάγνωσιν, ἐπε-
 10 βοήσατο τὸν Ἀπόλλωνα ἐπικαλούμενος παραστῆναι καὶ
 ῥύσασθαι αὐτὸν ἐκ τοῦ πάροντος κακοῦ. Ὁ μὲν δακρύων
 ἐπεκαλεῖτο τὸν θεόν· ἐκ δὲ αἰθρίας τε καὶ ιηνεμίας
 συν-έδραμεν ἑξαπίνης νέφη, καὶ χειμῶν τε κατ-ερράγη καὶ
 ἔσεν ὕδατι λαβροτάτῳ, κατ-εσβέσθη τε ἡ πυρά.

X.—REVERENCE FOR SUPPLIANTS ENFORCED BY THE ORACLE.

Ὁ μὲν Πακτύης, δείσας τοὺς Πέρσας, ὄχετο φεύγων
 ἐς Κίμην· ὁ δὲ Μαζάρης ἔπεμπεν ἐς τὴν Κίμην ἀγγέ-
 λους, ἐκδιδόναι κελεύων Πακτύην. Οἱ δὲ Κυμαῖοι





Copy of the Apollo of Branchidae. Bronze in the Louvre. (P 27.)

ἔγνωσαν συμβουλήs περὶ ἐς θεὸν τὸν ἐν Βραγχίδαῖς ἀναφέρειν. ἦν γὰρ αὐτόθι μαντεῖον ἐκ παλαιοῦ ἰδρυμένον, 5
 ᾧ Ἰωνῆs τε πάντες καὶ Αἰολεῖs εἰώθεσαν χρῆσθαι. Πέμψαντες οὖν οἱ Κυμαῖοι θεοπρόπους ἠρώτων “ ὁποῖόν τι περὶ Πακτύην ποιοῦντες θεοῖs μέλλοιεν χαριεῖσθαι.” Ἐπερωτῶσι δέ σφι ταῦτα χρηστήριον ἐγένετο ἐκδιδόναι Πακτύην τοῖs Πέρσαις. 10

Ταῦτα δὲ ὡs ἤκουσαν οἱ Κυμαῖοι ὠρμῶντο ἐκδιδόναι ὀρμωμένου δὲ τοῦ πλήθους, Ἄριστόδικος, ἀγῆρ τῶν ἀστῶν δόκιμος, ἔσχε μὴ ποιῆσαι ταῦτα τοῖs Κυμαῖοιs, ἀπιστῶν τε τῷ χρησμῷ, καὶ δοκῶν τοῖs θεοπρόπους οὐ λέγειν ἀληθῶs· ἐs ὃ, τὸ δεύτερον περὶ Πακτύου ἐπερησό- 15
 μνοι, ἦσαν ἄλλοι θεοπρόποι ὧν καὶ Ἄριστόδικος ἦν.

Ἄφικομένων δὲ αὐτῶν ἐs Βραγχίδαs, ἐχρηστηριάζετο ἐκ πάντων Ἄριστόδικος ἐπερωτῶν τάδε. “ Ὡναξ, ἦλθε παρ’ ἡμᾶs ἰκέτης Πακτύης ὁ Λυδὸs, φεύγων θάνατον βίαιον πρὸs Περσῶν· οἱ δὲ μιν ἐξαιτοῦνται προ-εῖναι 20
 Κυμαῖοιs κελεύοντες. Ἡμεῖs δὲ, δειμαίνοντες τὴν Περσῶν δύναμιν, τὸν ἰκέτην ἐs τόδε οὐ τετολμήκαμεν ἐκδιδόναι, πρὶν ἂν τὸ ἀπὸ σοῦ ἡμῖν δηλωθῇ ἀκριβῶs ὁπότερα ποιῶμεν.”

Ὁ μὲν ταῦτα ἐπηρώτα· ὁ δὲ θεὸs αὔθις τὸν αὐτὸν 25
 χρησμὸν ἔφαινε, κελεύων ἐκδιδόναι Πακτύην τοῖs Πέρσαις. Πρὸs ταῦτα ὁ Ἄριστόδικος ἐκ προνοίας ἐποίει τάδε· περι-ῖὼν τὸν νεὼν κύκλῳ ἐξ-ἤρει τοῖs στρουθοῖs, καὶ ἄλλα ὅσα ἦν νεοοσσευμένα ὀρνίθων γείη ἐν τῷ νεῷ. Ποιοῦντος δὲ αὐτοῦ ταῦτα, φωινῇ ἐκ τοῦ ἀδύτου ἐγένετο 30
 λέγουσα τάδε· “ Ἄνοσιώτατε ἀνθρώπων, τί τάδε τολμᾶs

ποιεῖν; τοὺς ἰκέτας μου ἐκ τοῦ νεῶ κεραΐζεις;” Ἀριστόδικος δὲ οὐκ ἀπορήσας πρὸς ταῦτα εἶπεν· “Ὡναξ, αὐτὸς μὲν οὕτω τοῖς ἰκέταις βοηθεῖς, Κυμαίους δὲ κελεύεις τὸν
 35 ἰκέτην ἐκδιδόναι.” Ὁ δὲ θεὸς αἰθις ἡμείψατο τοῖσδε·
 “Ναὶ κελεύω, ἵνα γε ἀσεβήσαντες θάσσον ἀπόλησθε·
 ὡς μὴ τὸ λοιπὸν περὶ ἰκετῶν ἐκδόσεως ἔλθητε ἐπὶ τὸ
 χρηστήριον.”

XI.—A. FIRST CAPTURE OF BABYLON.

Cyrus, during the Feast of Belshazzar, captures Babylon by draining off the Euphrates into a disused lake which had been excavated above the city by Queen Nitocris.

Ὁ Κῦρος ἤλαυεν ἐπὶ τὴν Βαβυλῶνα· οἱ δὲ Βαβυλώνιοι ἐκ-στρατευσάμενοι ἔμενον αὐτόν. Ἐπεὶ δὲ ἐγένετο ἐλαύνων ἀγχοῦ τῆς πόλεως, συν-έβαλόν τε οἱ Βαβυλώνιοι καὶ ἠσσηθέντες τῇ μαχῇ κατ-ειλήθησαν ἐς τὸ ἄστν, ἧ
 5 εἶχον σιτία ἐτῶν κάρτα πολλῶν.

Ἐνταῦθα οὗτοι μὲν λόγον εἶχον τῆς πολιορκίας οὐδένα, Κῦρος δὲ ἀπορίας ἐν-εἶχετο. Τέλος δὲ ἐποίησε τοιόνδε τάξας τὴν στρατίαν ἧ ὁ ποταμὸς ἐς τὴν πόλιν ἐσβάλλει, καὶ αἰθις ὀπισθε τῆς πόλεως τάξας ἐτέρους, ἧ ἔξίεισιν ἐκ
 10 τῆς πόλεως ὁ ποταμὸς, προεῖπε τῷ στρατῷ, ὅταν διαβατὸν τὸ ρεῖθρον ἴδωσι γενόμενον, ἐσιέναι ταυτῇ ἐς τὴν πόλιν. Οὕτω τε δὴ τάξας καὶ παραινέσας ἀπήλαυεν αὐτὸς σὺν τῷ ἀχρείῳ τοῦ στρατοῦ. Ἀφικόμενος δὲ ἐπὶ τὴν λίμνην, οὐσαν ἔλος, τὸν ποταμὸν διώρυχι ἐσαγαγὼν, τὸ ἀρχαῖον

ρείθρον διαβατὸν εἶναι ἐποίησεν, ὑπονοστήσαντος τοῦ 15 ποταμοῦ. Γενομένου δὲ τούτου τοιούτου, οἱ Πέρσαι οἱ περ τεταγμένοι ἦσαν ἐπ' αὐτῷ τούτῳ, ὑπο-νενοστηκότος τοῦ Εὐφράτου ποταμοῦ ἀνδρὶ ὡς ἐς μέσον μηρὸν μάλιστα, κατὰ τὸ ρεῖθρον ἐσ-ῆσαν ἐς τὴν Βαβυλῶνα.

Εἰ μὲν νυν προ-επίθοντο ἢ ἔμαθον οἱ Βαβυλώνιοι τὸ 20 ἐκ τοῦ Κύρου ποιούμενον, περιιδόντες τοὺς Πέρσας ἐγελθεῖν ἐς τὴν πόλιν διέφθειραν ἂν κάκιστα· κατακλείσαντες γὰρ πάσας τὰς πυλίδας τὰς ἐς τὸν ποταμὸν ἀγούσας, καὶ αὐτοὶ ἐπὶ τὰς αἰμασίας ἀναβάντες τὰς παρὰ τὰ τοῦ ποταμοῦ χεῖλη ἐληλαμένας, ἔλαβον ἂν αὐτοῖς ὡς 25 ἐν κύρτῃ. Νῦν δὲ ἐξ ἀπροσδοκίτου σφι παρ-έστησαν οἱ Πέρσαι. Ὑπὸ δὲ μεγέθους τῆς πόλεως, τῶν περὶ τὰ ἔσχατα τῆς πόλεως ἐαλωκότων, οἱ τὸ μέσον οἰκοῦντες τῆς Βαβυλῶνος οὐκ ἐμάνθανον ταῦτα, ἀλλὰ (ἔτυχε γὰρ οὔσα ἑορτῇ) ἐχόρευόν τε τοῦτον τὸν χρόνον καὶ ἐν εὐπαθείαις 30 ἦσαν, ἐς ὃ δὴ καὶ τὸ ἀληθὲς ἐπίθοντο.

B. SECOND CAPTURE OF BABYLON.

§ 1. *Serious revolt of the Babylonians from Darius.*

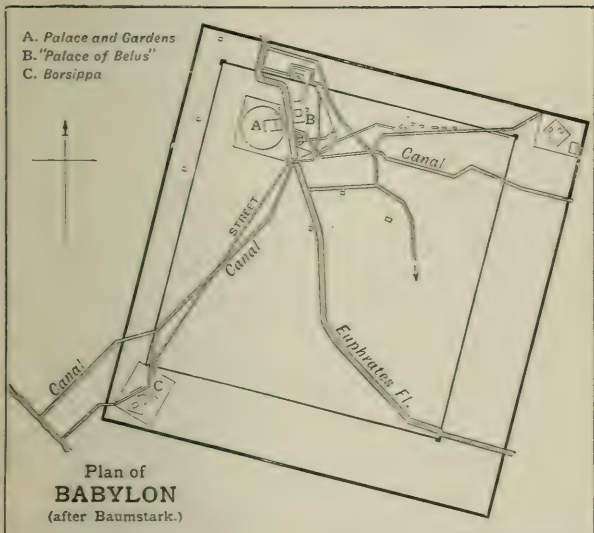
'Απ-έστησαν οἱ Βαβυλώνιοι κάρτ' εὖ παρ-εσκευασμένοι· ἐπεὶ δὲ ἀπέστησαν ἐποίησαν τοιόνδε· τὰς μητέρας ἐξελόντες, γυναῖκα ἕκαστος μίαν προσεξ-ηρεῖτο, ἣν ἐβού-λετο, ἐκ τῶν ἑαυτοῦ οἰκίων· τὰς δὲ λοιπὰς ἀπάσας 5 συναγάγοντες ἀπ-έπνιξαν· τὴν δὲ μίαν ἕκαστος σιτοποιὸν ἐξηρεῖτο. 'Απέπνιξαν δὲ αὐτὰς ἵνα μὴ σφῶν τὸν σίτον ἀναισιμώσωσι.

Πυθόμενος δὲ ταῦτα ὁ Δαρείος, καὶ συλλέξας ἅπασαν
 τὴν ἑαυτοῦ δύναμιν, ἐστρατεύετο ἐπ' αὐτούς. Ἐπελάσας
 10 δὲ ἐπὶ τὴν πόλιν, ἐπολιόρκει τοὺς Βαβυλωνίους φροντί-
 ζοντας οὐδὲν τῆς πολιορκίας· ἀναβαίνοντες γὰρ ἐπὶ
 τοὺς προμαχεῶνας τοῦ τείχους κατωρχοῦντο καὶ κατέ-
 σκωπτον Δαρεῖον καὶ τὴν στρατίαν αὐτοῦ. Καί τις αὐτῶν
 εἶπε τοῦτο τὸ ἔπος· “Τί καθήσθε ἐνταῦθα, ὦ Πέρσαι,
 15 ἄλλ' οὐκ ἀπαλλάσσεσθε; τότε γὰρ αἰρήσετε ἡμῶς, ἐπὶ
 ἡμίονοι τέκωσι.” Τοῦτο εἶπε Βαβυλωνίων τις οὐδαμῶς
 ἐλπίζων ἂν ἡμίονον τεκεῖν.

Ἐπτα δὲ μηνῶν καὶ ἐνιαυτοῦ δι-εληλυθότος ἤδη, ὁ
 Δαρείος τε ἤσχαλλε καὶ ἡ στρατιὰ πᾶσα, οὐ δυνατὴ οὔσα
 20 ἐλεῖν τοὺς Βαβυλωνίους. Καί τοι πάντα σοφίσματα καὶ
 πάσας μηχανὰς ἐπεποιήκειν ἐς αὐτοὺς Δαρείος· ἀλλ' οὐδ'
 ὡς ἐδύνατο ἐλεῖν αὐτούς, ἄλλοισί τε σοφίσμασι πειρασά-
 μενος, καὶ δὴ καὶ τούτῳ ᾧ Κῦρος εἶλεν αὐτούς. Δεινῶς
 γὰρ ἦσαν ἐν φυλακαῖς οἱ Βαβυλώνιοι, οὐδέ σφας οἶός τ'
 25 ἦν ἐλεῖν.

§ 2. Zopyrus, encouraged by an omen, determines to deceive
 the Babylonians by feigning desertion, after first mutilating
 himself.

Ἐνταῦθα εἰκοστῷ μηνὶ Ζωπύρῳ τῷ Μεγαβύζου ἐγένετο
 τέρας τόδε· τῶν σιτοφόριον ἡμίονων αὐτοῦ μία ἔτεκεν.
 Ὡς δὲ ἐξ-ηγγέλη αὐτῷ, καὶ ὑπὸ ἀπιστίας αὐτὸς ὁ
 Ζώπυρος εἶδε τὸ βρέφος, ἀπειπὼν τοῖς ἰδοῦσι μηδενὶ
 5 φράζειν τὸ γεγονός, ἐβουλεύετο. Καὶ πρὸς τὰ του
 Βαβυλωνίου ῥήματα ἐδόκει Ζωπύρῳ εἶναι ἀλώσιμος ἢ



Walker & Cockerell sc.

Plan of Babylon. (P. 30.)



Βαβυλών· σὺν γὰρ θεῷ ἐκείνόν τε εἰπεῖν ἐνόμισε, καὶ τὴν ἡμίονον ἑαυτοῦ τεκεῖν.

Ὡς δὲ αὐτῷ ἐδόκει μόρσιμον εἶναι ἤδη τῇ Βαβυλῶνι ἀλίσκεσθαι, προσελθὼν Δαρείῳ ἀπεπυθάνετο εἰ περὶ 10 πόλλου ποιεῖται τὴν Βαβυλῶνα ἐλείν. Πυθόμενος δὲ ὡς πόλλου τιμῶτο, ἐβουλεύετο ὅπως αὐτός τε ἔσται ὁ ἐλὼν αὐτὴν καὶ ἑαυτοῦ τὸ ἔργον ἔσται. Ἄλλως γὰρ οὐκ ἐφράζετο δυνατὸς εἶναι ὑποχειρίαν αὐτὴν ποιῆσαι, εἰ μὴ ἑαυτὸν λωβησάμενος αὐτομολήσειεν ἐς αὐτούς. Ἐνταῦθα, 15 ἐν ἐλαφρῷ ποιησάμενος, ἑαυτὸν λωβάται λώβην ἀνήκεστον· ἀποταμῶν γὰρ ἑαυτοῦ τὴν ῥίνα καὶ τὰ ὄτα, καὶ τὴν κόμην κακῶς περικείρας, καὶ μαστιγῶσας ἑαυτὸν ἦλθε παρὰ Δαρείον.

Δαρείος δὲ κάρτα βαρέως ἠνεγκεν ἰδὼν ἄνδρα δοκιμώ- 20 τατον λελωβημένον. Ἐκ τε τοῦ θρόνου ἀναπηδήσας ἀνεβόησέ τε καὶ ἤρετό μιν ὅστις εἶη ὁ λωβησάμενος. Ὁ δὲ εἶπεν· “Οὐκ ἔστιν οὗτος ἀνὴρ (ὅτι μὴ σὶ) ᾧ ἔστι δύναμις τοσαύτη ἔμε δὴ ὄδε διαθεῖναι· οὐδέ τις ἀλλοτριῶν, ὦ βασιλεῦ, τάδε εἴργασται, ἀλλ’ αὐτὸς ἐγὼ ἑμαυτόν, 25 δεινόν τι ποιούμενος Ἀσσυρίους Πέρσας καταγελᾶν.”

Ὁ δὲ ἠμείβετο· “ὦ σχετλιώτατε ἀνδρῶν, ἔργῳ τῷ αἰσχίστῳ ὄνομα τὸ κάλλιστον ἔθου, φᾶς διὰ τοὺς πολιορκουμένους σαιτὸν ἀνηκέστως διαθεῖναι. Τί δὲ, ὦ μάταιε, λελωβημένον σοῦ θᾶσσον οἱ πολέμοι παραστήσονται; 30 Πῶς οὐκ ἐξ-ἐπλευσας τῶν φρενῶν σαιτὸν διαφθείρας;”

Ὁ δὲ εἶπεν· “Εἰ μὲν τοι ὑπερ-έθηκά σοι ἢ ἡμελλον ποιήσειν, οὐκ ἂν με περι-εἶδες· νῦν δὲ ἐπ’ ἑμαυτοῦ

35 βυλόμενος ἔπραξα. Ἦδη οὖν, εἰ μὴ τῶν σῶν δείσῃ, αἰρήσομεν Βαβυλῶνα.

§ 3. *Zopyrus discloses the plan by which he hopes to effect the capture of Babylon.*

Ἐγὼ μὲν γὰρ, ὡς ἔχω, αὐτομολήσω εἰς τὸ τεῖχος καὶ φήσω πρὸς αὐτοὺς ὡς ὑπὸ σοῦ τάδε ἔπαθον· καὶ δοκῶ, πείσας αὐτοὺς ταῦτα ἔχειν οὕτω, τεύξεσθαι στρατίας. Σὺ δὲ τῇ δεκάτῃ ἡμέρᾳ χιλίους τάξον κατὰ τὰς Σεμ-
 5 ράμεως καλουμένας πύλας· αὐθις δὲ τῇ ἐβδόμῃ καὶ δεκάτῃ ἡμέρᾳ ἄλλους μοι τάξον δισχιλίους κατὰ τὰς Νινίων καλουμένας πύλας· μετὰ δὲ ταῦτα διαλιπὼν εἴκοσιν ἡμέρας, ἔπειτα ἄλλους κάθισον, ἀγαγὼν κατὰ τὰς Χαλδαίων καλουμένας πύλας, τετρακισχιλίους. Ἐχόν-
 10 των δὲ μήτε οἱ πρότεροι ὄπλα, μήθ' οὔτοι, πλὴν ἐγχειριδίων. Μετὰ δὲ τὴν εἴκοστὴν ἡμέραν εὐθέως τὴν μὲν ἄλλην στρατιάν κέλεισον πέριξ προσβάλλειν πρὸς τὸ τεῖχος. Πέρσας δὲ μοι τάξον κατὰ τε τὰς Βηλίδας καλουμένας καὶ Κισσίας πύλας. Ὡς γὰρ ἐγὼ δοκῶ, ἐμοῦ
 15 μεγάλα ἔργα ἀπο-δειξαμένου, τά τε ἄλλα ἐπιτρέπονται ἐμοὶ Βαβυλώνιοι, καὶ δὴ καὶ τῶν πυλῶν τὰς βαλανάγρας. Τὸ δὲ ἐντεῦθεν ἐμοί τε καὶ Πέρσαις μελήσει ἂν δεῖ ποιεῖν.

§ 4. *The Babylonians receive Zopyrus, who pretends that he will reveal to them all Darius' plans of attack. Elated by his apparent successes over the Persian troops, they invest him with the chief command, and he is thus enabled to betray the gates to the Persians.*

Ταῦτα ἐντειλάμενος, ἦει ἐπὶ τὰς πύλας, ἐπιστρεφόμενος ὡς δὴ ἀληθῶς αὐτόμολος. Ὅρωντες δὲ ἀπὸ τῶν πύργων

οἱ κατὰ τοῦτο τεταγμένοι, κατ-έτρεχον κάτω, καὶ ὀλίγον
 τι παρακλίναντες τὴν ἑτέραν πύλην ἠρώτων τίς τε εἷη
 καὶ ὅπου δεόμενος ἦκοι ; Ὁ δὲ αὐτοῖς ἠγόρευεν ὡς εἷη τε 5
 Ζώπυρος καὶ αὐτομολοίῃ ἐς ἐκείνους. Ἦγον δὴ μιν οἱ
 πυλωροί, ταῦτα ὡς ἠκουσαν, ἐπὶ τὰ κοινὰ τὰ τῶν
 Βαβυλωνίων, καταστὰς δ' ἐπ' αὐτὰ κατ-φκτίζετο, φὰς ὑπὸ
 Δαρείου πεπονθέναι ἃ ἐπεπόνθειν ὑφ' ἑαυτοῦ, παθεῖν δὲ
 ταῦτα διότι συμβουλεύσειεν αὐτῷ ἀπαν-ιστάναί τὴν 10
 στρατίαν, ἐπεὶ δὴ οὐδεὶς πόρος φαίνοιτο τῆς ἀλώσεως.
 “Νῦν τε,” ἔφη λέγων, “ἐγὼ ὑμῖν, ὦ Βαβυλώνιοι, ἠκω
 μέγιστον ἀγαθόν, Δαρείῳ δὲ καὶ τῇ στρατιᾷ καὶ Πέρσαις
 μέγιστον κακόν· οὐ γὰρ δὴ ἐμέ γε ὦδε λωβησάμενος
 καταπρόϊξεται· ἐπίσταμαι δὲ αὐτοῦ πάσας τὰς διεξόδους 15
 τῶν βουλευμάτων.”

Τοιαῦτα ἔλεγεν· οἱ δὲ Βαβυλώνιοι ὁρῶντες ἄνδρα
 τὸν ἐν Πέρσαις δοκιμώτατον ῥινός τε καὶ ὤτων ἔστερη-
 μένον, μᾶστιξί τε καὶ αἵματι ἀνα-πεφυρμένον, πάνν
 ἐλπίσαντες λέγειν αὐτὸν ἀληθῆ καὶ ἠκειν ἑαυτοῖς 20
 σύμμαχον, ἐπιτρέπεσθαι ἔτοιμοι ἦσαν πάντα ὧν ἐδεῖτο·
 ἐδεῖτο δὲ στρατιᾶς.

Ὁ δὲ ἐπεὶ αὐτῶν τοῦτο παρέλαβεν, ἐποίει ἃ περ Δαρείῳ
 συν-εθίκατο· ἐξαγαγὼν γὰρ τῇ δεκάτῃ ἡμέρῃ τὴν τῶν
 Βαβυλωνίων στρατίαν καὶ κυκλωσάμενος τοὺς χιλίους, 25
 οὓς πρώτους ἐν-ετείλατο Δαρείῳ τάξαι, τούτους κατε-
 φόνευσε. Μαθόντες δὲ μιν οἱ Βαβυλώνιοι ὁμοῖα τοῖς
 ἔπεσι τὰ ἔργα παρεχόμενον, πάνν περιχαρεῖς ὄντες, πᾶν
 δὴ ἔτοιμοι ἦσαν ὑπηρετεῖν. Ὁ δὲ διαλιπὼν ἡμέρας τὰς
 συγκειμένας, αὐθις ἐπ-ελεξάμενός τινας τῶν Βαβυλωνίων 30

ἐξήγαγε καὶ κατεφόνευσε τῶν Δαρείου στρατιωτῶν τοὺς
 δισχιλίους. Ἰδόντες δὲ καὶ τοῦτο τὸ ἔργον οἱ Βαβυ-
 λῶνιοι πάντες Ζώπυρον εἶχον ἐν στόμασιν αἰνοῦντες.
 Ὁ δὲ αὖθις διαλιπὼν τὰς συγκειμένας ἡμέρας ἐξήγαγεν
 35 ἐς τὸ προ-ειρημένον, καὶ κυκλωσάμενος κατ-εφόνευσε τοὺς
 τετρακισχιλίους. Ὡς δὲ καὶ τοῦτο κατείργαστο, πάντα
 δὴ ἦν ἐν τοῖς Βαβυλωνίοις Ζώπυρος, καὶ στρατάρχης τε
 οὗτος καὶ τειχοφύλαξ ἀπ-εδέδεικτο.

Προσβολὴν δὲ Δαρείου κατὰ τὰ συγκείμενα ποιουμένου
 40 πέριξ τὸ τεῖχος, ἐνταῦθα δὴ πάντα τὸν δόλον ὁ Ζώπυρος
 ἐξ-έφαιεν· οἱ μὲν γὰρ Βαβυλώνιοι ἀναβάντες ἐπὶ τὸ
 τεῖχος ἠμύνοντο τὴν Δαρείου στρατιὰν προσβάλλουσαν,
 ὁ δὲ Ζώπυρος τὰς τε Κισσίας καὶ Βηλίδας καλουμένας
 πύλας ἀναπετάσας ἐσ-ἤκε τοὺς Πέρσας ἐς τὸ τεῖχος.
 45 Τῶν δὲ Βαβυλωνίων, οἳ μὲν εἶδον τὸ ποιηθέν, οὗτοι ἔφειγον
 ἐς τοῦ Διὸς τοῦ Βήλου τὸ ἱερόν· οἳ δὲ οὐκ εἶδον, ἔμεινον
 ἐν τῇ ἑαυτοῦ τάξει ἕκαστος, ἐς ὃ δὴ καὶ οὗτοι ἔμαθον
 προ-δεδομένοι.

§ 5. *Punishment inflicted on the Babylonians, and
 honours heaped upon Zopyrus.*

Βαβυλῶν μὲν νυν οὕτω τὸ δεύτερον ἡρέθη. Δαρείος δὲ
 ἐπεὶ ἐκράτησε τῶν Βαβυλωνίων, τὸ μὲν τεῖχος περι-εἶλε,
 καὶ τὰς πύλας πάσας ἀπ-έσπασε· (τὸ γὰρ πρότερον ἔλων
 Κῦρος τὴν Βαβυλῶνα ἐποίησε τούτων οὐδέτερον). Τῶν
 5 δὲ ἀνδρῶν τοὺς κορυφαίους μάλιστα ἐς τρισχιλίους ἀν-
 εσκολόπισε, τοῖς δὲ λοιποῖς Βαβυλωνίοις ἀπ-έδωκε τὴν
 πόλιν οἰκείν.

Ζωπύρον δὲ ἀγαθουργίαν οὐδεὶς Περσῶν ὑπερ-εβάλετο παρὰ Δαρείῳ κριτῇ οὔτε τῶν ὕστερον γενομένων οὔτε τῶν πρότερον, ὅτι μὴ Κῦρος μόνος· (τούτῳ γὰρ οὐδεὶς 10 Περσῶν ἠξίωσε πω ἑαυτὸν συμβαλεῖν). Πολλάκις δὲ Δαρείον λέγεται γνώμην τήνδε ἀποδείξασθαι, ὡς βούλοιο ἂν Ζώπυρον εἶναι ἀπαθῆ τῆς αἰκίας μᾶλλον ἢ Βαβυλῶνάς οἱ εἴκοσι πρὸς τῇ οὔσῃ προσγενέσθαι. Ἐτίμησε δὲ αὐτὸν 15 μεγάλως· καὶ γὰρ δῶρά οἱ ἀνὰ πᾶν ἔτος ἐδίδον ἃ Πέρσαις ἐστὶ τιμιώτατα, καὶ τὴν Βαβυλῶνα οἱ ἔδωκεν ἀτελῆ νέμεσθαι μέχρι τῆς ἐκείνου ζωῆς, καὶ ἄλλα πολλὰ ἐπ-έδωκε.

XII. A REBUFF TO DARIUS FOR DISTURBING THE TOMB OF NITOCRIS, QUEEN OF BABYLON.

Νίτωκρις ἡ τῆς Βαβυλῶνος βασιλεία ἀπάτην τοιάνδε τινα ἐμηχανήσατο· ὑπὲρ τῶν μάλιστα λεωφόρων πυλῶν τοῦ ἄστεως τάφον ἑαυτῇ κατ-εσκευάσατο μετέωρον, ἐπι-πολῆς αὐτῶν τῶν πυλῶν· ἐν-εκόλυψε δὲ ἐς τὸν τάφον γράμματα λέγοντα τάδε·

“Ἦν τις τῶν ἐμοῦ ὕστερον γιγνομένων Βαβυλῶνος βασιλέων σπανίση χρημάτων, ἀνοίξας τὸν τάφον λαβέτω ὅποσα βούλεται χρήματα· μὴ μέντοι γε, μὴ σπανίσας γε, ἄλλως ἀνοίξῃ· οὐ γὰρ ἄμεινον.”

Οὗτος ὁ τάφος ἦν ἀκίνητος, μέχρι οὗ ἐς Δαρείον 10 περι-ἤλθεν ἡ βασιλεία. Δαρείῳ δὲ καὶ δεινὸν ἐδόκει εἶναι ταῖς πύλαις ταύταις μηδὲν χρῆσθαι, καὶ χρημάτων κειμένων, καὶ αὐτῶν τῶν χρημάτων ἐπικαλομένων, μὴ

λαβεῖν αὐτά. (Ταῖς δὲ πύλαις ταύταις οὐδὲν ἐχρήτο,
 15 τοῦδε ἕνεκα, ὅτι ὑπὲρ κεφαλῆς αὐτῷ ἐγίγνετο ἄν ὁ νεκρὸς
 διεξελαιίνοντι.) Ἀνοίξας δὲ τὸν τάφον ἠῆρε χρήματα
 μὲν οὐ, τὸν δὲ νεκρὸν, καὶ γράμματα λέγοντα τάδε· Εἰ μὴ
 ἄπληστος τε ἦσθα χρημάτων, καὶ αἰσχροκερδῆς, οὐκ ἂν
 νεκρῶν θήκας ἀνέωγες.

XIII. THE BABYLONIAN WIFE-MARKET.

*The beautiful women are sold to the highest bidder ; the plain
 or deformed are given to those who will accept the lowest
 compensation for a poor match.*

Κατὰ κόμας ἐκάστας ἅπαξ τοῦ ἔτους ἐποιεῖτο τάδε·
 ὡς αἱ παρθένοι γίνονται γάμων ὡραῖαι, ταύτας ὅπως
 συναγάγοιεν πάσας ἐς ἓν χωρίον ἐσ-ἤγον ἀθρόας· περίξ δὲ
 αὐτὰς ἴστατο ὄμιλος ἀνδρῶν, κῆρυξ δὲ ἀν-ιστὰς κατὰ μίαν
 5 ἐκάστην ἐπώλει πρῶτον μὲν τὴν εὐειδεστάτην ἐκ πασῶν·
 ἔπειτα δὲ, ὅπως αὕτη εἰροῦσα πολὺν χρυσίον πραθείη,
 ἄλλην ἀν-εκήρισεν ἢ μετ' ἐκείνην ἣν εὐειδεστάτη·
 ἐπωλοῦντο δὲ ἐπὶ συνοικήσει. Ὅσοι μὲν δὴ εὐδαίμονες
 τῶν Βαβυλωνίων ἦσαν ἐπίγαμοι, οὗτοι ὑπερβάλλοντες
 10 ἀλλήλους ἐξωνοῦντο τὰς καλλιστευούσας· ὅσοι δὲ τοῦ
 δήμου ἐπίγαμοι ἦσαν, εἶδος χρηστοῦ οὐ δεόμενοι, χρή-
 ματά τε καὶ αἰσχίονας παρθένοισι ἐλάμβανον. Ὡς γὰρ
 δὴ διεξ-έλθοι ὁ κῆρυξ πωλῶν τὰς εὐειδεστάτας τῶν
 παρθένων, ἀν-ίστη ἂν τὴν ἀμορφεστάτην ἢ ἔμπηρόν τινα,
 15 καὶ ἀνεκήρισεν· ὅστις δὲ ἐθέλοι ἐλάχιστον χρυσίον

λαβὼν συνοικεῖν αὐτῇ, τουτῷ προσ-εκείτο ἢ παρθένος. Καὶ οὕτως αἱ εὐμορφοὶ τὰς ἀμόρφους καὶ ἐμπήρους ἐξ-εδίδουσαν.

Ἐκδοῦναι δὲ τὴν ἑαυτοῦ θυγατέρα ᾧ τινι βούλοιο ἕκαστος οὐκ ἐξῆν.

20

XIV. TWO STORIES OF THE ALCMAEONID FAMILY.

(a) *How Alcmaeon, the founder of the family, was enriched by Croesus.*

Οἱ Ἀλκμαιωνίδαι ἦσαν μὲν καὶ πάλαι λαμπροὶ ἐν ταῖς Ἀθήναις, ἀπὸ δὲ Ἀλκμαίωνος καὶ αὐθις Μεγακλοῦς ἐγένοντο καὶ κάρτα λαμπροί. Ὁ γὰρ Ἀλκμαίων συμπράκτωρ ἐγίγνετο τοῖς ἐκ Σάρδεων Λυδοῖς παρὰ Κροίσου ἀφικνουμένοις, καὶ σιν-ελάμβανε προθύμως· καὶ 5 Κροῖσος πυθόμενος ταῦτα μεταπέμπεται αὐτὸν ἐς Σάρδεις. Ἀφικόμενον δὲ δωρεῖται χρυσῷ τοσοῦτῳ ὅσον ἂν δύνηται τῷ ἑαυτοῦ σώματι ἐξ-ενέγκεσθαι ἐσάπαξ.

Ὁ δὲ Ἀλκμαίων ἐνδὺς χιτῶνα μέγαν καὶ κόλπον βαθὴν καταλιπόμενος τοῦ χιτῶνος, καὶ κοθόρνους οὓς 10 ἠύρισκεν εὐρυτάτους ὄντας ὑποδησάμενος, ἦει ἐς τὸν θησαυρόν.

Ἐσπεσῶν δὲ ἐς σῶρον ψήγματος πρῶτον μὲν παρ-έσαξε παρὰ τὰς κνήμας ὅσον τοῦ χρυσοῦ ἐχώρουν οἱ κόθορνοι, μετὰ δὲ τὸν κόλπον πάντα πλησάμενος τοῦ χρυσοῦ, καὶ 15 ἐς τὰς τρίχας τῆς κεφαλῆς διαπάσας τοῦ ψήγματος, καὶ ἄλλο λαβὼν ἐς τὸ στόμα, ἐξ-ἦει ἐκ τοῦ θησαυροῦ ἔλκων

μὲν μόγισ τοῖς κοθόρνοισι, παντὶ δὲ τιμὴ εἰκὼς μᾶλλον ἢ
 ἀνθρώπων· τό τε γὰρ στόμα ἐβέβυστο καὶ πάντα ἐξ-
 20 ὤγκωτο. Ἰδόντα δὲ τὸν Κροῖσον γέλως ἐσῆλθε, καὶ
 οἱ πάντα τε ἐκείνα δίδωσι, καὶ προσέτι ἕτερα οὐκ
 ἐλάσσω ἐκείνων.

(b) *How Megacles, son of Alcmaeon, was chosen by Cleisthenes, tyrant of Sicyon, as the best match in all Greece for his daughter.*

Κλεισθένει τῷ Σικυωνίῳ τυράννῳ γίγνεται θυγάτηρ, ἣ
 ὄνομα ἦν Ἀγαρίστη. Ταύτην ἠθέλησεν, Ἑλλήνων
 ἀπάντων ἐξειρῶν τὸν ἄριστον, τούτῳ γυναῖκα προσθεῖναι.
 Ὀλιμπίων οὖν ὄντων ὁ Κλεισθένης, νικῶν ἐν αὐτοῖς
 5 τεθρίπῳ, κήρυγμα τοῦτο ἐποιήσατο· “ὅστις Ἑλλήνων
 ἑαυτὸν ἀξιοῖ Κλεισθένοισι γαμβρὸς γενέσθαι, ἡκέτω ἐς
 Σικυῶνα, ὡς κυρώσειτο Κλεισθένοισι τὸν γάμον ἐν
 ἐνιαύτῳ.”

Ἐνταῦθα ὅσοι τῶν Ἑλλήνων ἦσαν ἑαυτοῖς τε καὶ
 10 πάτρῃ ἐξωγκωμένοι ἐφοίτων μνηστήρες· ἐκ δὲ Ἀθηναίων
 ἀφίκοιντο Μεγακλῆς τε ὁ Ἀλκμαίωνος, τοῦ παρὰ Κροῖσον
 ἀφικομένου, καὶ Ἴπποκλείδης Τισάνδρου πλούτῳ καὶ
 εἶδει τῶν ἄλλων Ἀθηναίων προφέρων. Ἀφικομένων δὲ
 τούτων ὁ Κλεισθένης πρῶτον μὲν τὰς πάτρας τε αὐτῶν
 15 ἀν-ἐπίθετο καὶ γένος ἐκάστου· μετὰ δὲ κατέχων ἐνιαυτὸν
 δι-επειράτο αὐτῶν τῆς τε ἀνδραγαθίας καὶ τῆς ὀργῆς καὶ
 παιδείσεως τε καὶ τρόπου· καὶ ἅμα ἐξένιζεν αὐτοὺς
 μεγαλοπρεπῶς.

Καὶ δὴ πού μάλιστα τῶν μνηστήρων ἠρέσκοντο οἱ
 20 ἀπ' Ἀθηναίων ἀφιγμένοι· καὶ τούτων μᾶλλον Ἴπποκλείδης



Fancy Dancing.

Comptes Rendus de la Commission Arch. de St. Pétersbourg, 1881. (P. 39.)



Flute Playing.

Comptes Rendus de la Commission Arch. de St. Pétersbourg, 1881. (P. 39.)

ὁ Τισάνδρου. Ὡς δὲ ἡ κυρία ἡμέρα ἐγένετο τῆς κατακλίσεως τοῦ γάμου, θύσας βοῦς ἑκατὸν ὁ Κλεισθένης εὐώχει αὐτούς τε τοὺς μνηστῆρας καὶ Σικωνίους πάντας. Ὡς δὲ ἐδείπνησαν, οἱ μνηστῆρες ἔριν εἶχον ἀμφὶ μουσικῆ προϊούσης δὲ τῆς πόσεως ὁ Ἴπποκλείδης, πολὺ κατέχων 25 τοὺς ἄλλους, ἐκέλευσε τὸν ἀλλήτην ἀλλῆσαι αὐτῷ ἐμμέλειαν, πειθομένου δὲ τοῦ ἀλλήτου ὤρχησατο.

Καί πως ἑαυτῷ μὲν ἀρεστῶς ὤρχεῖτο· ὁ δὲ Κλεισθένης ὄρων ὅλον τὸ πρᾶγμα ὑπώπτευε. Μετὰ δὲ ὁ Ἴπποκλείδης ἐκέλευσέ τινα τράπεζαν ἐσ-ενεγκεῖν, ἐσελθούσης δὲ τῆς 30 τραπέζης πρῶτον μὲν ἐπ' αὐτῆς ὤρχησατο Λακωνικὰ καὶ Ἀττικὰ σχημάτια, ἔπειτα δὲ τὴν κεφαλὴν ἐρείσας ἐπὶ τὴν τράπεζαν τοῖσι σκέλεσιν ἐχειρονόμησε. Κλεισθένης δὲ τὸ μὲν πρῶτον ὄρχουμένου αὐτοῦ, ἀποστρυγῶν γαμβρὸν ἂν γενέσθαι ἑαυτῷ Ἴπποκλείδῃ διὰ τὴν τε ὄρχησιν καὶ 35 τὴν ἀναίδειαν, κατεῖχεν ἑαυτὸν, οὐ βουλόμενος ἐκραγῆναι ἐς αὐτόν· ὡς δὲ εἶδε τοῖς σκέλεσι χειρονομήσαντα οὐκέτι κατέχειν δυνάμενος εἶπεν· “ὦ παῖ Τισάνδρου, ἀπ-ωρχήσω γε μὴν τὸν γάμον.” Ὁ δὲ Ἴπποκλείδης ὑπολαβὼν εἶπεν· “Οὐ φροντὶς Ἴπποκλείδῃ.” 40

The final choice falls upon Megacles, the other suitors being courteously dismissed.

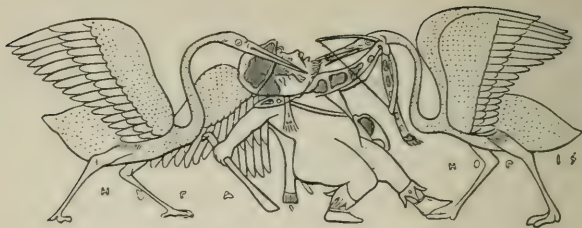
Ὁ δὲ Κλεισθένης σιγὴν ποιησάμενος ἔλεξεν ἐς μέσον τάδε· “Ἄνδρες παιδὸς τῆς ἐμῆς μνηστῆρες, ἐγὼ καὶ πάντας ὑμᾶς ἐπαινῶ, καὶ πᾶσι· ὑμῖν, εἰ οἶόν τε εἴη, χαριζοίμην ἂν, μήτε ἓνα ὑμῶν ἐξάριτον ἀποκρίνων, μήτε τοὺς λοιποὺς ἀποδοκιμάζων. Ἄλλ', οὐ γὰρ οἶός τ' εἰμὶ 45

μιᾶς περὶ παρθένου βουλεύων πᾶσι κατὰ νοῦν ποιεῖν, τοῖς μὲν ὑμῶν ἀπελαυνομένοις τοῦδε τοῦ γάμου τάλαντον ἀργυρίου ἐκάστω δωρέαν δίδωμι, τῷ δὲ Μεγακλεῖ τῷ Ἀλκμαίωνος ἐγγυῶ παῖδα τὴν ἐμὴν Ἀγαρίστην.”

XV. EXPLORATION OF CENTRAL AND SOUTHERN AFRICA.

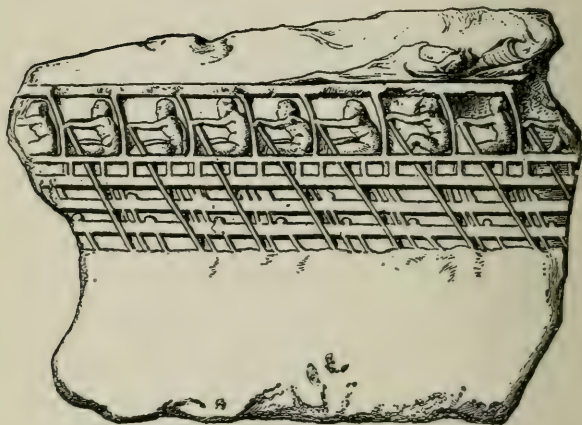
A. THE PIGMIES.

Μέχρι μὲν τεσσάρων μηνῶν πλοῦ καὶ ὁδοῦ γιγνώσκειται ὁ Νεῖλος, πάρεξ τοῦ ἐν Αἰγύπτῳ ρεύματος. Ῥεῖ δ' ἀφ' ἐσπέρας τε καὶ ἡλίου δυσμῶν. Τὸ δ' ἀπὸ τοῦδε οὐδεὶς ἔχει σαφῶς φράσαι· ἔρημος γάρ ἐστιν ἡ χώρα
 5 αὕτη ὑπὸ καίματος. Ἀλλὰ τάδε μὲν ἤκουσα ἀνδρῶν Κυρηναίων φαμένων ἐλθεῖν τε ἐπὶ τὸ Ἀμμωνος χρηστήριον καὶ ἀφικέσθαι ἐς λόγους Ἐτέαρχῳ τῷ Ἀμμωνίων βασιλεῖ· καί πως ἐκ λόγων ἄλλων ἀφίκοντο ἐς Λέσχην περὶ τοῦ Νείλου, ὡς οὐδεὶς οἶδε τὰς πηγὰς αὐτοῦ. Ὁ δὲ
 10 Ἐτέαρχος ἔφη ἐλθεῖν ποτε παρ' ἑαυτὸν Νασαμῶνας ἄνδρας, οἳ, ἐρωτώμενοι εἴ τι ἔχουσι πλέον λέγειν περὶ τῶν ἐρήμων τῆς Λιβύης, ἔφασαν παρ' ἑαυτοῖς γενέσθαι ἀνδρῶν δυναστῶν παῖδας ὑβριστάς, οἳ ἄλλα τε μηχανῶντο ἀνδρωθέντες περισσὰ καὶ δὴ καὶ ἀποκληρώσειαν πέντε
 15 ἑαυτῶν ὀψόμενος τὰ ἔρημα τῆς Λιβύης. Τῆς γὰρ Λιβύης τὰ μὲν κατὰ τὴν βορείαν θάλασσαν, ἀπ' Αἰγύπτου ἀρξάμενοι μέχρι Σολόεντος ἄκρας, ἡ τελευταία τῆς Λιβύης, οἰκοῦσι Λίβυες καὶ Λιβύων ἔθνη πολλὰ,



Pygmy and Cranes.

Comptes Rendus de la Commission Arch. de St. Pétersbourg, 1865. (P. 41.)



Relief at Athens showing the waist of a trireme.
(Baumeister, *Denkmäler*.) (P. 52.)

πλὴν ὅσον Ἑλληνας καὶ Φοίνικες ἔχουσι τὰ δὲ καθ-
 ἵπερθε τούτων θηριώδης ἐστὶν ἡ Λιβύη· τὰ δὲ καθ᾽ἵπερθε 20
 τῆς θηριώδους ψάμμος τέ ἐστι καὶ ἄνυδρος δεινῶς καὶ
 ἔρημος πάντων.

Οἱ οὖν νεάνια, ὡς ἔφασαν οἱ Νασαμῶνες, ἀποπεμ-
 πόμενοι ὑπὸ τῶν ἡλίκων, ὕδατί τε καὶ σιτίοις εὖ ἐξ-ηρτί-
 μένοι, ἦσαν πρῶτον μὲν διὰ τῆς οἰκουμένης· ταύτην δὲ 25
 διεξ-ελθόντες ἐς τὴν θηριώδη ἀφίκοντο, ἐκ δὲ ταύτης
 τὴν ἔρημον διεξ-ἔησαν, τὴν ὁδὸν ποιοῦμενοι πρὸς ζέφυρον
 ἄνεμον. Διεξελθόντες δὲ χῶρον πολὺν ψαμμώδη καὶ ἐν
 πολλαῖς ἡμέραις, εἶδον δὴ ποτε δένδρεα ἐν πεδίῳ πεφυκότα,
 καὶ προσελθόντες ἤπτοντο τοῦ ἔπ-οντος ἐπὶ τῶν δειδρῶν 30
 καρποῦ· ἀπτομένοις δὲ αὐτοῖς ἐπ-ἦλθον ἄνδρες σμικροὶ,
 μετρίων ἐλάσσονες ἀνδρῶν, λαβόντες δὲ ἦγον αὐτοὺς
 δι' ἐλῶν μεγίστων, καὶ διεξελθόντες ταῦτα ἀφίκοντο ἐς
 πόλιν ἐν ἣ πάντες ἦσαν ἴσοι τοῖς ἄγουσι τὸ μέγεθος,
 χρῶμα δὲ μέλανες. Παρὰ δὲ τὴν πόλιν ἔρρει ποταμὸς 35
 μέγας, ἔρρει δ' ἀφ' ἐσπέρας πρὸς ἥλιον ἀνατέλλοντα,
 ἐφαίνοντο δὲ ἐν αὐτῷ κροκόδειλοι.

Ὁ μὲν δὴ τοῦ Ἀμμωνίου Ἐτεάρχου λόγος ἐς τοῦτό
 μοι δεδηλώσθω, πλὴν ὅτι ἀπονοστήσαί τε ἔφη τοὺς
 Νασαμῶνας, ὡς οἱ Κυρηναῖοι ἔλεγον, καὶ τοὺς ἀνθρώπους, 40
 ἐς οὓς οὗτοι ἀφίκοντο, γοήτας εἶναι ἅπαντας. Τὸν δὲ δὴ
 ποταμὸν τοῦτον Ἐτεάρχος συν-εβάλλετο εἶναι τὸν
 Νεῖλον.

B. THE AETHIOPAINS.

§ 1. *The "Long-lived" Aethiopians, dwelling in South Africa, defy Cambyses, the king of Persia. "The Table of the Sun."*

Ἐβουλεύσατό ποτε ὁ Καμβύσης στρατείαν ἐπὶ τοὺς Μακροβίους Αἰθίοπας, οἰκουμένους Λιβύης ἐπὶ τῇ νοτίᾳ θαλάσῃ. Ἔδοξε δὲ αὐτῷ πρῶτον κατόπτας ἀποστέλλειν, ὀψομένους τε τὴν ἐν τούτοις τοῖς Αἰθίοψι λεγομένην
 5 εἶναι ἡλίου τράπεζαν εἰ ἔστιν ἀληθῶς, καὶ πρὸς ταύτη τὰ ἄλλα κατοψομένους, δῶρα δὲ τῷ λόγῳ φέροντας τῷ βασιλεῖ αὐτῶν.

Ἡ δὲ τράπεζα τοῦ ἡλίου τοιάδε τις λέγεται εἶναι. Λειμών ἐστιν ἐν τῷ προαστείῳ ἐπίπλεως κρεῶν ἐφθῶν
 10 πάντων τῶν τετραπόδων, ἐς ὃν τὰς μὲν νύκτας τιθέασι τὰ κρέα οἱ ἐν τέλει ὄντες, τὰς δὲ ἡμέρας δαίνυνται προσιῶν ὁ βουλόμενος. Οἱ δὲ ἐπιχώριοί φασι ταῦτα τὴν γῆν αὐτὴν ἀναδιδόναι ἐκάστοτε.

Ἡ μὲν δὴ τράπεζα τοῦ ἡλίου καλουμένη λέγεται εἶναι
 15 τοιάδε. Καμβύσῃ δὲ ὡς ἔδοξε πέμπειν τοὺς κατασκόπους, αὐτίκα μετ-επέμπετο ἐξ Ἐλεφαντίνης πόλεως τῶν Ἰχθυοφάγων ἀνδρῶν τινὰς ἐπισταμένους τὴν Αἰθιοπίδα γλῶσσαν. Ἐπεὶ δὲ ἀφίκοντο ἔπεμπεν αὐτοὺς ἐς τοὺς Αἰθίοπας, ἐντειλάμενος ἃ λέγειν χρῆν, δῶρα φέροντας πορφυροῦν
 20 τε εἶμα καὶ χρυσοῦν στρεπτόν περιαιχένιον καὶ ψέλια καὶ μύρου ἀλάβαστρον καὶ φοινικείου οἴνου κάδον.

Οἱ δὲ Αἰθίοπες οὗτοι λέγονται εἶναι μέγιστοι καὶ κάλλιστοι ἀνθρώπων πάντων· νόμοις δὲ καὶ ἄλλοις χρῶνται κεχωρισμένοις τῶν ἄλλων ἀνθρώπων, καὶ δὴ

καὶ κατὰ τὴν βασιλείαν τοιῶδε· ὄν ἂν τῶν ἀστῶν 25
κρίνωσι μέγιστόν τε εἶναι καὶ κατὰ τὸ μέγεθος ἔχειν τὴν
ἰσχύν, τοῦτον ἀξιούσι βασιλεύειν.

Ἐς τούτους δὴ οὖν τοὺς ἄνδρας ὡς ἀφίκοντο οἱ
Ἰχθυοφάγοι, διδόντες τὰ δῶρα τῷ βασιλεῖ αὐτῶν ἔλεγον
τάδε· “Βασιλεὺς ὁ Περσῶν Καμβύσης βουλόμενος φίλος 30
καὶ ξένος σοι γενέσθαι, ἡμᾶς τε ἀπέπεμψεν, ἐς λόγους
ἐλθεῖν κελεύων, καὶ δῶρα ταῦτά σοι δίδωσι, οἷς καὶ αὐτὸς
μάλιστα ἡδεταί χρώμενος.

Ὁ δὲ Αἰθίοψ μαθὼν ὅτι κάτοπται ἤκοιεν λέγει πρὸς
αὐτοὺς τοιαῦδε· “Οὔτε ὁ Περσῶν βασιλεὺς δῶρα ὑμᾶς 35
ἔπεμψε φέροντας βουλόμενος ἐμοὶ ξένος γενέσθαι, οὔτε
ὑμεῖς λέγετε ἀληθῆ (ἤκετε γὰρ κάτοπται τῆς ἐμῆς
ἀρχῆς), οὔτε ἐκεῖνος ἀνὴρ ἐστὶ δίκαιος· εἰ γὰρ ἦν δίκαιος,
οὔτ’ ἂν ἐπ-εθύμησε χώρας ἄλλης ἢ τῆς ἑαυτοῦ, οὔτ’ ἂν ἐς
δουλοσύνην ἀνθρώπους ἡγεν ὑφ’ ὧν οὐδὲν ἠδίκηται. 40
Νῦν δὲ αὐτῷ τόξον τόδε διδόντες τάδε ἔπη λέγετε·
“Βασιλεὺς ὁ Αἰθίοπων συμβουλεύει τῷ Περσῶν βασιλεῖ,
τότε ἐπ’ Αἰθίοπας τοὺς μακροβίους στρατεῖεσθαι, ἐπὰν
οὔτως εὐπετῶς Πέρσαι ἔλκωσι τὰ τόξα ὄντα μεγέθει
ποσαῦτα· μέχρι δὲ τούτου θεοῖς εἰδέναί χάριν, οἱ οὐκ ἐπὶ νοῦν 45
τρέπουσιν Αἰθίοψι γῆν ἄλλην προσκτᾶσθαι τῇ ἑαυτῶν.”

Ταῦτα δὲ εἰπὼν καὶ ἀν-εἰς τὸ τόξον παρ-έδωκε τοῖς ἡκούσι.

§ 2. *The Aethiopian King despises the dyed garment, and the perfume, and the gold ornaments presented to him by the Persians, but is delighted with their wine, which he declares to be the redeeming feature in Persian diet.*

Λαβὼν δὲ τὸ εἶμα τὸ πορφυροῦν ἤρετο ὅτι εἶη καὶ

ὅπως πεποιημένον· εἰπόντων δὲ τῶν Ἰχθυοφάγων τὴν ἀληθείαν περὶ τῆς πορφύρας καὶ τῆς βαφῆς, δολεροῖς μὲν τοὺς ἀνθρώπους ἔφη εἶναι, δολερά δὲ αὐτῶν τὰ 5 εἴματα. Δεύτερον δὲ περὶ τοῦ χρυσοῦ περιανχείου ἤρετο καὶ περὶ τῶν ψελίων· ἐξηγουμένων δὲ τῶν Ἰχθυοφάγων, γελάσας ὁ βασιλεὺς καὶ νομίσας αὐτὰ εἶναι πέδας εἶπεν ὡς παρ' ἑαυτοῖς εἰσὶ ῥωμαλεώτεραι τούτων πέδαί. Τρίτον δὲ ἤρετο περὶ τοῦ μύρου· εἰπόντων δὲ 10 αὐτῶν περὶ τῆς ποιήσεως καὶ ἀλείψεως, τὸν αὐτὸν λόγον, ὃν καὶ περὶ τοῦ εἴματος, εἶπεν. Ὡς δὲ ἐς τὸν οἶνον ἀφίκετο καὶ ἐπύθετο αὐτοῦ τὴν ποίησιν, ὑπερησθεὶς τῷ πόματι ἐπ-ἤρετο ὁ βασιλεὺς ὅ τι σιτουῦνται οἱ Πέρσαι καὶ ὅποσον χρόνον μακρότατον ἀνὴρ Πέρσης ζῆ. Οἱ δὲ σιτεῖσθαι 15 μὲν τὸν ἄρτον ἔφασαν, ἐξηγησάμενοι τῶν πυρῶν τὴν φύσιν, ὀγδοήκοντα δὲ ἔτη ζωῆς πλήρωμα μακρότατον ἀνδρὶ προκείσθαι. Πρὸς ταῦτα ὁ Αἰθίοψ ἔφη οὐδὲν θαυμάζειν εἰ σιτούμενοι κόπρον ἔτη ὀλίγα ζῶσιν· οὐδὲ γὰρ ἂν τοσαῦτα ἔφη δύνασθαι ζῆν αὐτούς, εἰ μὴ τῷ 20 πόματι ἀνέφερον, (φράζων τὸν οἶνον)· τούτῳ γὰρ ἑαυτοὺς ὑπὸ Περσῶν ἠσσᾶσθαι.

§ 3. *Secret of the long life of these Aethiopians—their diet and the miraculous power of a certain fountain.*

Ἄντ-ερομένων δὲ τὸν βασιλέα τῶν Ἰχθυοφάγων περὶ τῆς ζωῆς καὶ διαίτης, ἔφη ἔτη μὲν ἐς εἴκοσι καὶ ἑκατὸν τοὺς πολλοὺς αὐτῶν ἀφικνεῖσθαι, ὑπερβάλλειν δὲ τινὰς καὶ ταῦτα, σίτησιν δὲ εἶναι κρέα ἐφθὰ καὶ πόμα γάλα. 5 Θαῦμα δὲ ποιουμένων τῶν κατασκόπων περὶ τῶν ἐτῶν,

ἐπὶ κρήνην σφι ἠγήσατο, ἀφ' ἧς λουόμενοι λιπαρότεροι ἐγίγοντο, καθάπερ εἰ ἐλαίου ἢ κρήνη εἴη, ὧς δ' ἀπ' αὐτῆς ὡς εἰ ἕων. Ἀσθενὲς δὲ τὸ ὕδωρ τῆς κρήνης ταύτης οὕτω δὴ τι ἔλεγον εἶναι οἱ κατάσκοποι ὥστε μηδὲν οἶόν τ' εἶναι ἐπ' αὐτοῦ ἐπιπλεῖν, μήτε ξύλον μήτε ὅσα ξύλου 10 ἐστὶν ἐλαφρότερα, ἀλλὰ πάντα χωρεῖν ἐς βισσόν. Καὶ διὰ τὸ ὕδωρ τοῦτο, εἰ ἐστὶν ἀληθῶς οἶόν τι λέγεται, μακρόβιοι ἂν εἶεν, ἐς πάντα χρώμενοι.

Ἀπὸ τῆς κρήνης δὲ ἀπαλλαχθέντων αὐτῶν, ἤγαγεν ὁ βασιλεὺς ἐς τὸ δεσμωτήριον, ἔνθα οἱ πάντες ἐν πέδαις 15 χρυσαῖς ἐδέδεντο. Ἔστι δὲ ἐν τούτοις τοῖς Αἰθίοψι ὁ χαλκός πάντων σπανιώτατον καὶ τιμιώτατον. Θεασάμενοι δὲ τὸ δεσμωτήριον ἐθεάσαντο καὶ τὴν τοῦ ἡλίου λεγομένην τράπεζαν. Θεασάμενοι δὲ πάντα ἀπαλλάσσονται ὀπίσω.

§ 4. *Frenzied and disastrous expeditions of Cambyses against the Aethiopians.*

Ἀπαγγειλάντων δὲ τῶν κατασκόπων ταῦτα, αὐτίκα ὁ Καμβύσης ὀργὴν ποιησάμενος ἐστρατεύετο ἐπὶ τοὺς Αἰθίοπας, οὔτε παρασκευὴν σίτου οὔδεμίαν παραγγείλας οὔτε λόγον ἑαυτῷ δοὺς ὅτι ἐς τὰ ἔσχατα γῆς ἠμελλε στρατεῖσθαι· οἶα δὲ ἐμμανὴς τε ὢν καὶ οὐ φρενηρῆς, ὡς 5 ἤκουε τῶν Ἰχθυοφάγων, ἐστρατεῖετο πάντα τὸν πῆζον ἅμα ἀγόμενος. Πρὶν δὲ τῆς ὁδοῦ τὸ πέμπτον μέρος διεληλυθέναι τὴν στρατιάν, αὐτίκα τὰ σιτία ἐπ-ελελοίπειν αὐτοὺς, μετὰ δὲ τὰ σιτία καὶ τὰ ὑποζύγια ἐπ-έλιπε κατεσθιόμενα. Εἰ μὲν νυν μαθὼν ταῦτα ὁ Καμβύσης 10 ἐγνωσιμάχει καὶ ἀπῆγεν ὀπίσω τὸν στρατόν, ἐπὶ τῇ

ἀρχῆθεν γενομένη ἀμαρτάδι ἦν ἂν ἀνὴρ σοφός· νῦν δὲ οὐδένα λόγον ποιούμενος ἤει ἀεὶ ἐς τὸ πρόσω. Οἱ δὲ στρατιῶται, ἕως μὲν τι εἶχον ἐκ τῆς γῆς λαμβάνειν,
 15 ποιηφαγούντες δι-έζων· ἐπεὶ δὲ ἐς τὴν ψάμμον ἀφίκοντο, δεινὸν ἔργον αὐτῶν τινες εἰργάσαντο· ἐκ δεκάδος γὰρ ἕνα ἑαυτῶν ἀποκληρώσαντες κατ-έφαγον.

Πυθόμενος δὲ ταῦτα ὁ Καμβύσης, δείσας τὴν ἀλληλο-
 φαγίαν, ἀφ-εἰς τὸν ἐπ' Αἰθίοπας στόλον ὀπισθῶ ἐπορεύετο,
 20 καὶ ἀφικνεῖται ἐς Θήβας πολλοὺς ἀπολέσας τοῦ στρατοῦ.

XVI. NARRATIVE OF THE BATTLE OF SALAMIS, 480 B.C.

[Ten years after the defeat of the Persians at Marathon, 490 B.C., Xerxes, who came to the throne in 485 B.C., executed another invasion of Greece on an enormous scale both by land and sea. His land forces were to march round by the northern coasts of the Aegean Sea, and down into Greece by way of Thessaly, and the fleet was to accompany them as nearly as possible along the coast. No real opposition was encountered till they came to the Pass of Thermopylae where the Spartans made their heroic stand. When the Spartans had been betrayed and cut to pieces, the Persians were enabled to overrun Boeotia and Attica without opposition. Simultaneously with the fighting at Thermopylae naval engagements had taken place near by between the Persians and Greeks off Artemisium, where the Greek navy had first taken up its station. The Greeks had rather the best of the contest, but they determined,

mainly on account of the defeat of the Spartans at Thermopylae, to retire southwards. The island of Salamis was chosen as their next station, chiefly in order to enable the Athenian fleet to transport their wives and children and moveable property to that place of refuge. Meanwhile the Persian army occupied Athens, and captured the Acropolis where a few defenders had made a stand; while the fleet followed the Greek navy and took up a position opposite to it off the coast of Attica. At this point the text begins.]

§ 1. On hearing of the capture of Athens by the Persians under their king Xerxes, the Greek naval commanders, seized with a panic, determine to abandon their position at Salamis, and to retire to the Isthmus of Corinth. An Athenian points out to Themistocles the fatal consequences that this would involve to the whole Greek cause.

Οἱ δὲ ἐν Σαλαμῖνι Ἕλληνες, ὡς αὐτοῖς ἐξ-ηγγέλθη ὡς ἔσχε τὰ περὶ τὴν Ἀθηναίων ἀκρόπολιν, ἐς τοσοῦτον θόρυβον ἀφίκοντο ὥστε ἔνιοι τῶν στρατηγῶν ἔς τε τὰς ναῦς ἐσ-ἐπιπτον καὶ ἴστια ἤραντο ὡς ἀποθεισόμενοι· τοῖς τε ὑπολειπομένοις αὐτῶν ἐκυρώθη πρὸ τοῦ Ἰσθμοῦ 5 ναυμαχεῖν. Νύξ τε ἐγίγνετο καὶ οἱ, διαλυθέντες ἐκ τοῦ συνεδρίου, ἐσέβαινον ἐς τὰς ναῦς.

Ἐπιθαῦτα δὴ Θεμιστοκλέα ἀφικόμενον ἐπὶ τὴν ναῦν ἤρετο Μνησίφιλος, ἀνὴρ Ἀθηναῖος, ὃ τι εἴη βεβουλευμένοι. Πυθόμενος δὲ πρὸς αὐτοῦ ὡς εἴη δεδογμένον 10 ἀνάγειν τὰς ναῦς πρὸς τὸν Ἰσθμὸν καὶ πρὸ τῆς Πελοποννήσου ναυμαχεῖν, εἶπεν· “Οὔτοι ἄρα, ἐὰν ἀπαίρωσι τὰς ναῦς ἀπὸ Σαλαμῖνος, περὶ οὐδεμιᾶς ἔτι πατρίδος ναυμαχήσεις· κατὰ γὰρ πόλεις ἕκαστοι τρέψονται, καὶ

15 οὔτε σφάς Εὐριβιάδης· κατέχειν δυνήσεται οὔτε τις ἀνθρώπων ἄλλος· ἀπολείται τε ἢ Ἑλλάς ἀβουλίαις. Ἄλλ' εἴ τις ἐστὶ μηχανή, ἴθι καὶ πειρῶ διαχέαι τὰ βεβουλευμένα, εἴν πως δύνῃ ἀναγνώσαι Εὐριβιάδην μεταβουλεύσασθαι ὥστε αὐτοῦ μενεῖν.

§ 2. *Urged by Themistocles, Euribiades recalls the meeting. Retort of Themistocles to the Corinthian admiral.*

Κάρτα δὴ τῷ Θεμιστοκλεῖ ἤρρεσεν ἢ ἰποθήκη, καὶ οὐδὲν πρὸς ταῦτα ἀμειψάμενος ἦει ἐπὶ τὴν ναῖν τὴν Εὐριβιάδου. Ἀφικόμενος δὲ ἔφη θέλειν αὐτῷ κοινόν τι πρᾶγμα συμμίξαι· ὁ δ' αὐτὸν ἐς τὴν ναῖν ἐκέλευεν
5 ἐσβάντα λέγειν, εἴ τι θέλει.

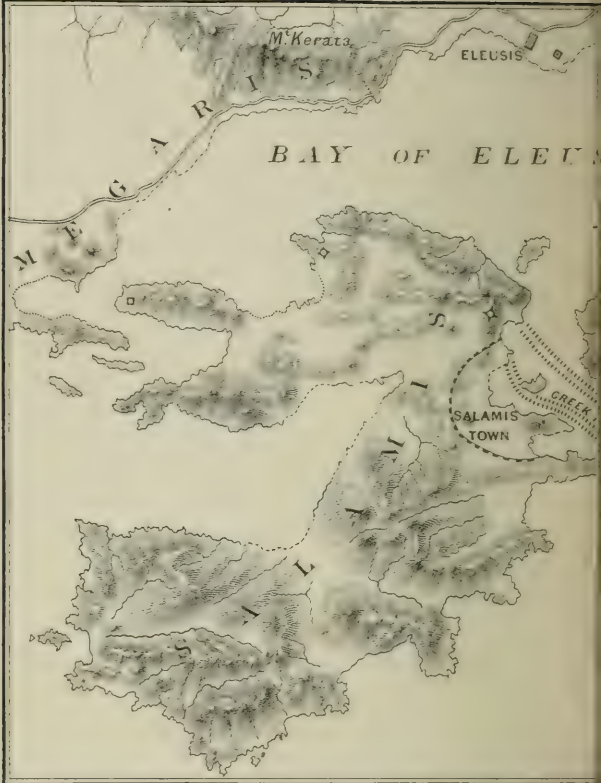
Ἐνταῦθα ὁ Θεμιστοκλῆς παριζόμενός οἱ καταλέγει ἐκείνά τε πάντα ἃ ἤκουσε Μνησιφίλου καὶ ἄλλα πολλὰ προστιθεὶς, ἐς ὃ ἀνέγνωσεν ἔκ τε τῆς νεῶς ἐκβῆναι, συλλέξαι τε τοὺς στρατηγούς ἐς τὸ συνέδριον.

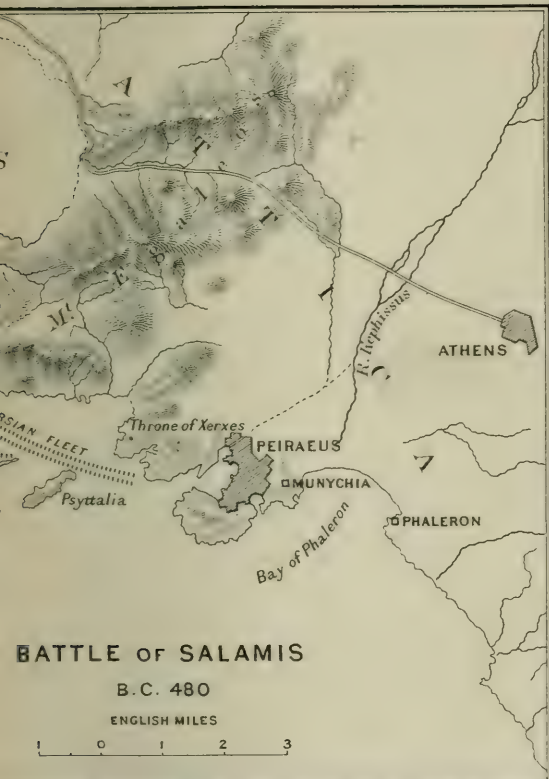
10 Ὡς δὲ ἄρα συν-ελέχθησαν, πρὶν τὸν Εὐριβιάδην προθεῖναι τὸν λόγον ὦν ἔνεκα συν-ἤγαγε τοὺς στρατηγούς, πόλλ' ἔλεγεν ὁ Θεμιστοκλῆς οἷα κάρτα δεόμενος. Λέγοντος δὲ αὐτοῦ, ὁ Κορίνθιος στρατηγὸς Ἀδείμαντος εἶπεν· “ὦ Θεμιστοκλεῖς, ἐν τοῖς ἀγῶσιν οἱ προ-εξ-αν-
15 ιστάμενοι ραπίζονται.”

Ὁ δὲ ἀπολυόμενος ἔφη “Οἱ δέ γε ἐγκαταλειπόμενοι οὐ στεφανοῦνται.”

§ 3. *Speech of Thucydides on the advantages of remaining at Salamis.*

Τότε μὲν ἠπίως πρὸς τὸν Κορίνθιον ἠμίψατο· πρὸς δὲ τὸν Εὐριβιάδην ἔλεγε τάδε·





Ἐν σοὶ νῦν ἐστι σῶσαι τὴν Ἑλλάδα, ἐὰν ἐμοὶ
 πειθόμενος ναυμαχίαν αὐτοῦ μένων ποιῇ, μήδε ἀνα-ζεύξης
 πρὸς τὸν Ἴσθμὸν τὰς ναῦς. Πρῶτον μὲν γὰρ ἐν 5
 στενωφὶ συμβάλλοντες ναῦσιν ὀλίγαις πρὸς πολλὰς, ἦν τὰ
 εἰκότα ἐκ τοῦ πολέμου ἐκβαίνη, πολὺ κρατήσομεν· τὸ
 γὰρ ἐν στενωφὶ ναυμαχεῖν πρὸς ἡμῶν ἐστίν, ἐν εὐρυχωρίᾳ
 δὲ πρὸς ἐκείνων. Αἰθίς δὲ Σαλαμὶς περιγίγνεται, ἐς ἣν
 ἡμῖν ὑπεκ-κεῖται τέκνα τε καὶ γυναῖκες. Καὶ μὴν ὁμοίως 10
 αὐτοῦ τε μένων καὶ πρὸς τῷ Ἴσθμῷ προναυμαχήσεις τῆς
 Πελοποννήσου, οὐδ' αὐτοὺς, εἴπερ εὖ φρονεῖς, ἄξεις ἐπὶ
 τὴν Πελοπόννησον. Ἦν δέ γε ἂ ἐγὼ ἐλπίζω γένηται
 καὶ νικήσωμεν ταῖς ναῦσιν, οὔτε ὑμῖν ἐς τὸν Ἴσθμὸν
 παρέσονται οἱ βάρβαροι, οὔτε προβήσονται ἕκαστέρω 15
 τῆς Ἀττικῆς· ἀπίασί τε οὐδενὶ κόσμῳ.

§ 4. *Attacked by Adeimantus, Themistocles, as a conclusive argument in favour of staying at Salamis, declares that otherwise the whole Athenian fleet and people will sail off and found a new home for themselves in Italy. Euribiades and the rest are thus persuaded to remain.*

Ταῦτα λέγοντος Θεμιστοκλοῦς αἰθίς ὁ Κορίνθιος
 Ἀδείμαντος ἐπ-εφέρετο, σιγᾶν τε κελεύων αὐτὸν ᾧ μὴ
 ἐστι πατρίς, καὶ Εὐριβιάδην οὐκ ἔων ἐπιψηφίζειν ἀπόλει
 ἀνδρί· (ταῦτα δὲ εἶπεν, ὅτι ἠλώκεσάν τε καὶ κατείχοντο
 αἱ Ἀθηναί).

Τότε δὲ ὁ Θεμιστοκλῆς ἐκείνόν τε καὶ τοὺς Κορινθίους
 πολλὰ τε καὶ κακὰ ἔλεγεν, ἐδήλου τε λόγῳ ὡς ἑαυτοῖς
 εἶη καὶ πόλις καὶ γῆ μείζων ἢ περ ἐκείνοις, ἕως ἂν

διακόσiai νῆες ἑαυτοῖς ὄσι πεπληρωμένοι· οὐδαμοῖς
 10 γὰρ ἔφη Ἑλλήνων αὐτοὺς ἐπιόντας ἀποκρούσεσθαι.

Σημαίνων δὲ ταῦτα, τῷ λόγῳ διέβαινε ἐς Εὐριβιάδην,
 λέγων μᾶλλον ἐπιστρεφῶς· “Σὺ εἰ μενεῖς αὐτοῦ, καὶ
 μένων ἀνὴρ ἄγαθος ἔσει,—εἰ δὲ μὴ, ἀνατρέψεις τὴν
 Ἑλλάδα. Ἄλλ’ ἐμοὶ πείθου· εἰ δὲ μὴ ταῦτα ποιήσεις,
 15 ἡμεῖς μὲν ὡς ἔχομεν, ἀναλαβόντες τοὺς οἰκέτας, κομιού-
 μεθα ἐς Σίριν τὴν ἐν Ἰταλίᾳ, (ἣ περ ἡμετέρα τε ἐστὶν
 ἐκ παλαιοῦ, καὶ τὰ λόγια λέγει ὅτι ὑφ’ ἡμῶν δεῖ αὐτὴν
 κτισθῆναι)· ὑμεῖς δὲ συμμάχων τοιῶνδε μονωθέντες
 μεμνήσεσθε τῶν ἐμῶν λόγων.”

20 Ταῦτα δὲ Θεμιστοκλοῦς λέγοντος ἀν-εἰδιόασκετο Εὐρι-
 βιάδης· ἀπολιπόντων γὰρ Ἀθηναίων, οὐκέτι ἂν ἐγί-
 γνοντο ἀξιόμαχοι οἱ λοιποί. Ταύτην δὲ τὴν γνώμην
 αἰρεῖται αὐτοῦ μένοντας διαναναμαχεῖν.

§ 5. *Alarmed at the proximity of the Persian fleet, the resolu-
 tion of the Greeks is again shaken. Themistocles however
 compels them to stay by a stratagem: he sends a secret
 messenger to the Persians, feigning treachery, and per-
 suades them to cut off the retreat of the Greek fleet during
 the night.*

Οἱ δὲ Πέρσαι ἀν-ἤγον τὰς ναῦς ἐπὶ τὴν Σαλαμίνα
 καὶ παρ-εκρίθησαν διαταχθέντες καθ’ ἡσυχίαν· καὶ
 ναυμαχεῖν παρεσκευάζοντο ἐς τὴν ἵστεραίαν. Τοὺς δὲ
 Ἑλληνας εἶχε δέος τε καὶ ὀρρωδία, οὐχ οὔτω περὶ
 5 ἑαυτοῖς δειμαίνοντες ὡς περὶ τῆ Πελοποννήσῳ. Ἀῦθις
 δὲ σύλλογος ἐγίγνετο, καὶ οἱ μὲν ἔλεγον ὡς ἐς τὴν
 Πελοπόννησον χρεῶν εἶη ἀποπλεῖν καὶ περὶ ἐκείνης

κινδυνεύειν, μηδὲ πρὸ χώρας δοριαλώτου μένοντας μάχεσθαι, οἱ δὲ Ἀθηναῖοι καὶ Αἰγινῆται καὶ Μεγαρεῖς ὡς χρεῖη αὐτοῦ μένοντας ἀμύνεσθαι. 10

Ἐνταῦθα Θεμιστοκλῆς ὡς ἤσασατο τῇ γνώμῃ ὑπὸ τῶν Πελοποννησίων, λαθὼν ἐξέρχεται ἐκ τοῦ συνεδρίου, ἐξελθὼν δὲ πέμπει ἐς τὸ στρατόπεδον τὸ Μήδων ἄνδρα πλοῖω, ἐντειλάμενος ἅ λέγειν χρή, ᾧ ὄνομα μὲν ἦν Σίκιννος, οἰκέτης δὲ καὶ παιδαγωγὸς ἦν τῶν Θεμιστοκλοῦς 15 παίδων. Ἀφικόμενος δὲ οὗτος ἔλεγε πρὸς τοὺς τῶν βαρβάρων στατηγούς τάδε· “Ἐπεμψέ με στρατηγὸς ὁ Ἀθηναίων λάθρα τῶν ἄλλων Ἑλλήνων (τυγχάνει γὰρ βουλόμενος μᾶλλον τὰ ὑμέτερα καθύπερθε γίγνεσθαι ἢ τὰ τῶν Ἑλλήνων πράγματα), φράσοντα ὅτι οἱ Ἕλληνες 20 ὄρασμὸν βουλευόνται κατορρωδηκότες· καὶ νῦν παρέχει κάλλιστον ὑμᾶς ἔργων ἀπάντων ἐξεργάσασθαι, ἣν μὴ περιύδητε διαδράντας αὐτούς· οὔτε γὰρ ἀλλήλοις ὁμοφρονοῦσιν οὔτε ἀντιστήσονται ὑμῖν, πρὸς ἑαυτοὺς τε ὄψεσθε ναυμαχοῦντας τοὺς τὰ ὑμέτερα φρονοῦντας καὶ 25 τοὺς μῆ.”

Ὁ μὲν ταῦτά σφι σημήνας ἐκποδὼν ἀπηλλάσσετο· τοῖς δὲ ὡς πιστὰ ἐγένετο τὰ ἀγγελθέντα, ἐπειδὴ ἐγίγνωτο μέσαι νύκτες ἀνῆγον τὸ ἀφ' ἐσπέρας κέρας κυκλοῦμενοι πρὸς τὴν Σαλαμίνα, κατ-εἶχόν τε μέχρι Μουνηχίας 30 πάντα τὸν πορθμὸν ταῖς ναυσί. Τῶνδε δὲ ἕνεκα ἀνῆγον τὰς ναῦς ἵνα δὴ τοῖς Ἕλλησι μηδὲ φινγεῖν ἐξείη, ἀλλ' ἀποληφθέντες ἐν τῇ Σαλαμίνι δοῖεν τίσιν τῶν ἐπ' Ἀρτεμισίῳ ἀγωνισμάτων.

§ 6. *The Persian movements are reported by Aristides, an old opponent of Themistocles, with whom he is now reconciled.*

Τῶν δὲ ἐν Σαλαμῖνι στρατηγῶν ἐγίγνετο ὠθισμὸς λόγων πολίσι· ἦσαν δὲ οἷπω ὅτι περι-εκυκλοῦντο ἑαυτοὺς ταῖς ναυσὶν οἱ βάρβαροι. Συν-εστηκότων δὲ τῶν στρατηγῶν, ἐξ Αἰγίνης διέβη Ἀριστείδης ὁ Λυσιμάχου, 5 ἀνὴρ Ἀθηναῖος μὲν ἐξ-ωστρακισμένος δὲ ὑπὸ τοῦ δήμου, ὃν ἐγὼ νενόμικα, πυνθανόμενος αὐτοῦ τὸν τρόπον, ἄριστον ἄνδρα γενέσθαι ἐν Ἀθήναις καὶ δικαιοτάτον.

Οὗτος ὁ ἀνὴρ στὰς ἐπὶ τὸ συνέδριον ἐξ-εκαλείτο Θεμιστοκλέα, ὄντα μὲν ἑαυτῷ οὐ φίλον, ἐχθρὸν δὲ τὰ 10 μάλιστα· ὑπὸ δὲ μεγέθους τῶν παρόντων κακῶν λήθην ἐκείνων ποιούμενος ἐξ-εκαλείτο, ἐθέλων αὐτῷ συμμῖξαι. Προ-ακηκόει δὲ ὅτι σπεύδοιεν οἱ ἀπὸ Πελοποννήσου ἀνάγειν τὰς ναῦς πρὸς τὸν Ἴσθμόν.

Ὡς δὲ ἐξῆλθε Θεμιστοκλῆς, ἔλεγεν Ἀριστείδης τάδε· 15 “Ἡμᾶς στασιάζειν χρεῶν ἐστὶν ἔν τε τῷ ἄλλῳ καιρῷ, καὶ δὴ καὶ ἐν τῷδε περὶ τοῦ ὁπότερος ἡμῶν πλείω ἀγαθὰ τὴν πατρίδα ἐργάσεται. Λέγω δέ τοι ὅτι ἴσον ἐστὶ πολλά τε καὶ ὀλίγα λέγειν περὶ ἀποπλοῦ τοῦ ἐντεῦθεν. Ἐγὼ γὰρ αὐτόπτης τοι γενόμενος λέγω ὅτι νῦν, οὐδ’ 20 ἦν θέλωσι Κορίνθιοί τε καὶ αὐτὸς Εὐριβιάδης, οἰοί τε ἔσονται ἐκπλεῦσαι· περιεχόμεθα γὰρ ὑπὸ τῶν πολεμίων κύκλῳ. Ἄλλ’ ἐσελθὼν ταῦτα αὐτοῖς σήμηνον.

§ 7. *At Themistocles’ request, Aristides announces the news in person to the Council: but they remain incredulous until the report is confirmed by some deserters.*

Ὁ δὲ ἡμείβετο τοῖσδε· “Κάρτα τε χρηστὰ διακελεύει

καὶ εὖ ἠγγειλας· ἃ γὰρ ἐγὼ ἐδεόμην γενέσθαι αὐτὸς αὐτόπτης γενόμενος ἦκεις. Ἴσθι γὰρ ἐξ ἐμοῦ τὰ ποιούμενα ὑπὸ Μήδων· ἔδει γὰρ, ὅτε οὐχ ἔκοντες ἠθέλον ἐς μάχην καθίστασθαι οἱ Ἕλληνες, ἄκοντας 5 παριστήσασθαι. Σὺν δὲ ἐπεὶ περ ἦκεις χρηστὰ ἀπαγγέλλων, αὐτὸς σφί ἄγγειλον· ἦν γὰρ ἐγὼ αὐτὰ λέγω δόξω πλάσας λέγειν. Ἐπὶ δὲ σημήνης, ἦν μὲν πείθονται, ταῦτα δὴ τὰ κάλλιστα ἔσται· ἦν δὲ αὐτοῖς μὴ πιστὰ γένηται ταῦτα, ὅμοιον ἡμῖν ἔσται· οὐ γὰρ 10 ἐτι διαδράσονται, εἰ περ περιεχόμεθα πανταχόθεν, ὡς σὺ λέγεις.”

Ταῦτα ἔλεγε παρελθὼν ὁ Ἄριστείδης, φάμενος ἐξ Αἰγίνης τε ἦκειν, καὶ μόγις ἐκπλεῦσαι λαθὼν τοῖς ἐφορμοῦντας· περιέχεσθαι γὰρ πᾶν τὸ στρατόπεδον τὸ 15 Ἑλληνικὸν ὑπὸ τῶν νεῶν τῶν Ξέρξου. Καὶ ὁ μὲν ταῦτα εἰπὼν μεθ-ειστήκη, τῶν δὲ αἴθις ἐγένετο λόγων ἀμφισβασία· οἱ γὰρ πλείονες τῶν στρατηγῶν οὐκ ἐπέειθοντο τὰ ἐξ-αγγελθέντα. Ἀπιστοῦντων δὲ τούτων ἦκε τριήρης ἀνδρῶν Τηνίων αὐτομολοῦσα, ἧς ἦρχεν ἀνὴρ 20 Παναίτιος ὁ Σωσαμένος, ἣ περ δὴ ἔφερε τὴν ἀλγίθειαν πᾶσαν.

§ 8. *How the battle began.*

Τοῖς δὲ Ἕλλησιν ὡς πιστὰ δὴ τὰ λεγόμενα ἦν, παρεσκευάζοντο ὡς ναυμαχίσοντες. Ἐνταῦθα ἀν-ἦγον τὰς ναῦς ἀπάσας Ἕλληνες, ἀναγομένοις δὲ αὐτοῖς ἐπέκειντο οἱ βάρβαροι. Οἱ μὲν δὴ ἄλλοι Ἕλληνες ἐπὶ πρύμναν ἀν-εκρούοντο καὶ ὤκελλον τὰς ναῦς· Ἀμεινίας, 5 δὲ Παλληνεὺς ἀνὴρ Ἀθηναῖος ἐξ-αν-αχθεῖς νηὶ ἐμ-

βάλλει· συμπλακείσης δὲ τῆς νεὸς, οὕτω δὴ οἱ ἄλλοι
 Ἀμεινία βοηθοῦντες συνέμισγον. Λέγεται δὲ καὶ τάδε,
 ὡς φάσμα γυναικὸς ἐφάνη, φανείσα δὲ δι-εκελεύσατο
 10 ὥστε καὶ ἅπαν ἀκοῦσαι τὸ τῶν Ἑλλήνων στρατόπεδον,
 ὄνειδίσασα πρότερον τάδε, “ὦ δαιμόνιοι, μέχρι πόσου
 ἔτι πρύμναν ἀνακρούεσθε;”

§ 9. *Total defeat of the Persian navy.*

Κατὰ μὲν δὴ Ἀθηναίους ἐτάχθησαν Φοίνικες (οὔτοι
 γὰρ εἶχον τὸ πρὸς Ἐλευσίνος τε καὶ ἐσπέρας κέρας),
 κατὰ δὲ Λακεδαιμονίους Ἴωνες· οὔτοι δὲ εἶχον τὸ πρὸς
 τὴν ἠῶ τε καὶ τὸν Πειραιέα.

5 Τὸ δὲ πλῆθος τῶν νεῶν ἐν τῇ Σαλαμῖνι ἐκερατίζετο,
 αἱ μὲν ὑπ’ Ἀθηναίων διαφθειρόμεναι, αἱ δὲ ὑπ’ Αἰγι-
 νητῶν. Τῶν μὲν γὰρ Ἑλλήνων σὺν κόσμῳ ναυμα-
 χούντων κατὰ τάξιν, τῶν δὲ βαρβάρων οὔτε τεταγ-
 μένων ἔτι, οὔτε σὺν νῶ ποιούντων οὐδέν, ἤμελλε τοιοῦτο
 10 αὐτοῖς συνοίσεσθαι οἷόν περ ἀπ-έβη. Καίτοι ἦσαν γε
 ταύτην τὴν ἡμέραν μακρῶ ἀμείνονες ἢ πρὸς Εὐβοία,
 πᾶς τις προθυμούμενος καὶ δειμαίνων Ξέρξην· ἐδόκει
 τε ἕκαστος ἑαυτὸν θεάσεσθαι βασιλέα.

§ 10. *Losses of the barbarians in ships and men.*

Ἐν δὲ τῷ πόνῳ τούτῳ ἀπέθανε μὲν ὁ στρατηγὸς
 Ἀριαβίγνης ὁ Δαρείου, Ξέρξου ὦν ἀδελφός, ἀπέθανον
 δὲ ἄλλοι πολλοί τε καὶ ὀνομαστοὶ Περσῶν τε καὶ
 Μήδων καὶ τῶν ἄλλων συμμάχων, ὀλίγοι δὲ τινες
 5 Ἑλλήνων· ἅτε γὰρ νεῖν ἐπιστάμενοι, ἐς τὴν Σαλαμίνα
 δι-ένεον, εἴ τισιν αἱ νῆες διεφθείροντο· τῶν δὲ βαρ-

βάρων οἱ πολλοὶ ἐν τῇ θαλάσῃ δι-εφθάρησαν, νείν οὐκ ἐπιστάμενοι. Ἐπεὶ δὲ αἱ πρῶται νῆες ἐς φυγὴν ἐτράποντο, ἐνταῦθα αἱ πλεῖσται διεφθείροντο· οἱ γὰρ ὄπισθε τεταγμένοι, ἐς τὸ πρόσθεν παριέναι ταῖς νηυσὶ 10 πειρώμενοι ὡς ἀποδειξόμενοι ἔργον τι καὶ αὐτοὶ βασίλει, ταῖς ἄλλαις νηυσὶ ταῖς φευγούσαις περι-έπιπτον.

Τῶν δὲ βαρβάρων ἐς φυγὴν τραπομένων καὶ ἐκ-πλεόντων πρὸς τὸ Φάληρον, Αἰγινήται ὑποστάντες ἐν τῷ πορθμῷ ἔργα ἀπ-εδείξαντο λόγον ἄξια· οἱ μὲν γὰρ 15 Ἀθηναῖοι ἐν τῷ θορύβῳ ἐκεράϊζον τὰς τε ἀνθισταμένους καὶ τὰς φευγούσας τῶν νεῶν, οἱ δὲ Αἰγινήται τὰς ἐκ-πλεούσας· ὅπως δὲ τινες τοὺς Ἀθηναίους διαφύγοιεν, φερόμενοι ἐσ-έπιπτον ἐς τοὺς Αἰγινήτας. Οἱ δὲ βάρ-βαροι ὧν αἱ νῆες περι-εγένοντο φεύγοντες ἀφίκοντο ἐς 20 Φάληρον ὑπὸ τὸν πέζον στρατόν.

XVII.—HOW GOLD IS PROCURED IN INDIA AMONG THE ANT-BEARS.

Ἐν τῇ τῶν Ἰνδῶν χώρα ἐστὶν ἐρημία διὰ τὴν ψάμμον· ἐν δὲ οὖν τῇ ἐρημίᾳ ταύτῃ καὶ τῇ ψάμμῳ γίνονται μύρμηκες μέγεθος ἔχοντες κυνῶν μὲν ἔλασσον ἀλω-πέκων δὲ μείζον· εἰσὶ γὰρ τινες αὐτῶν καὶ παρὰ βασί-λει τῷ Περσῶν ἐντεῦθεν θηρευθέντες. Οὗτοι οὖν οἱ 5 μύρμηκες ποιούμενοι οἴκησιν ὑπὸ γῆν ἀναφοροῦσι τὴν ψάμμον καθάπερ οἱ ἐν τοῖς Ἑλλησι μύρμηκες, εἰσὶ δὲ καὶ αὐτοὶ εἶδος ὁμοιότατοι. Ἡ δὲ ψάμμος ἢ ἀνα-φερομένη ἐστὶ χρυσίτις· ἐπὶ δὲ ταύτην τὴν ψάμμον

10 στέλλονται ἐς τὴν ἔρημον οἱ Ἴνδοί, ζευξάμενος ἕκαστος
 καμήλους τρεῖς, σειραφόρον μὲν ἐκατέρωθεν ἄρσενα
 παρέλκειν, θήλειαν δὲ ἐς μέσον. Ἐπὶ ταύτην δὴ αὐτὸς
 ἀναβαίνει, ἐπιτηδεύσας ὅπως ἀπὸ τέκνων ὡς νεωτάτων
 ἀποσπάσας ζεύξει· αἱ γὰρ καμήλοι ἵππων οὐχ ἥσσονες
 15 ἐς ταχυτήτά εἰσι, χωρὶς δὲ ἄχθη πολὺ δυνατώτεραι
 φέρειν.

Οἱ δὲ δὴ Ἴνδοὶ τρόπῳ τοιοῦτῳ καὶ ζεύξει τοιαύτῃ
 χρώμενοι ἐλαύνουσιν ἐπὶ τὸν χρυσοῦν λελογισμένους
 ὅπως καυμάτων τῶν θερμοτάτων ὄντων ἔσονται ἐν τῇ
 20 ἄρπαγῇ· ὑπὸ γὰρ τοῦ καύματος οἱ μύρμηκες ἀφανεῖς
 γίνονται ὑπὸ γῆν. Ἐπὰν δὲ ἔλθωσιν ἐς τὸν χώρον
 οἱ Ἴνδοὶ ἔχοντες θυλάκια, ἐμπλήσαντες ταῦτα τῆς
 ψάμμου τὴν ταχίστην ἐλαύνουσιν ὀπίσω· αὐτίκα γὰρ
 οἱ μύρμηκες ὀσμῇ, ὡς δὴ λέγεται ὑπὸ Περσῶν, μαθόντες
 25 διώκουσι. Εἰσὶ δὲ ταχυτήτα οὐδενὶ ἑτερῷ ὅμοιοι, οὕτως
 ὥστε, εἰ μὴ προῦλάμβανον οἱ Ἴνδοὶ τῆς ὁδοῦ οὐδεὶς
 ἂν αὐτῶν ἀπ-εσωζέτο. Οἱ μὲν νυν ἄρσενες τῶν καμή-
 λων, εἰσὶ γὰρ ἥσσονες τρέχειν τῶν θηλειῶν, παρα-
 λύονται ἐφελκόμενοι, οὐχ ὁμοῦ ἀμφοτέροι· αἱ δὲ θηλεῖαι
 30 ἀναμνησκόμεναι ὧν ἔλιπον τέκνων ἐνδιδοῦσι μαλα-
 κὸν οὐδέν.

XVIII.—ARABIA.

(a) *The spices of Arabia—Curious methods of obtaining them.*

Ἐν τῇ Ἀραβίᾳ μόνῃ χωρῶν πασῶν λιβάνωτός τε
 ἐστὶ φυτόμενος καὶ σμύρνα καὶ κασία καὶ κινάμωμον

καὶ λήθανον. Ταῦτα πάντα πλὴν τῆς σμύρνης δυσπετῶς κτῶνται οἱ Ἀράβιοι.

Τὸν μὲν γε λιβάνωτον συλλέγουσι τὴν στύρακα 5
 θυμιῶντες· τὰ γὰρ δένδρεα ταῦτα τὰ λιβανωτοφόρα
 ὄφεις ὑπόπτεροι, σμικροὶ τὸ μέγεθος ποικίλοι τὸ εἶδος,
 φυλάσσοισι, πλήθει πολλοὶ περὶ δένδρον ἕκαστον.
 Οὐδενὶ δὲ ἄλλῳ ἀπελαύνονται ἀπὸ τῶν δεινδρέων ἢ
 τῷ τῆς στύρακος καπνῷ. 10

Τὴν δὲ κασίαν κτῶνται Ἀράβιοι ὧδε· Ἐπὶν κατα-
 δήσονται βύρσαις καὶ δέρμασιν ἄλλοις πᾶν τὸ σῶμα
 καὶ τὸ πρόσωπον πλὴν αὐτῶν τῶν ὀφθαλμῶν, ἔρχονται
 ἐπὶ τὴν κασίαν· ἢ δὲ ἐν λίμνῃ φύεται οὐ βαθεῖα, περὶ
 δὲ αὐτὴν καὶ ἐν αὐτῇ αὐλίξεταί ποιν θηρία πτέρωτα, 15
 ταῖς νυκτερίσι προσείκελα μάλιστα, καὶ τέτριγε δεινόν,
 καὶ ἐς ἀλκὴν ἐστὶν ἄλκιμα· ἃ δεῖ ἀπαμύνειν ἀπὸ τῶν
 ὀφθαλμῶν δρέποντας τὴν κασίαν.

Τὸ δὲ δὴ κινάμωμον ἔτι τοῦτων θαυμαστότερον συλ-
 λέγουσιν. Ὅπου μὲν γὰρ γίγνεται καὶ ἦτις μιν γῆ ἢ 20
 τρέφουσά ἐστὶν οὐκ ἔχουσιν εἰπεῖν, ὄρνιθας δὲ λέγουσι
 μεγάλας φορεῖν ταῦτα τὰ κάρφη ἃ ἡμεῖς, ἀπὸ Φοινί-
 κων μαθόντες, κινάμωμον καλοῦμεν. Φοροῦσι δὲ αἱ
 ὄρνιθες ἐς νεοσσίας προσπεπλασμένας ἐκ πηλοῦ πρὸς
 ἀποκρήμους ὄρεσιν, ἔνθα πρόσβασις ἀνθρώπῳ οὐδεμία 25
 ἐστίν. Πρὸς οὖν δὴ ταῦτα οἱ Ἀράβιοι σοφίζουσι τάδε·
 βοῶν τε καὶ ὄνων καὶ τῶν ἄλλων ὑποζυγίων τὰ μέλη
 διατεμόντας ὡς μέγιστα, κομίζουσιν ἐς ταῦτα τὰ χωρία,
 καὶ θέντες ἀγχοῦ τῶν νεοσσιῶν ἀπαλλάσσονται ἐκὰς
 αὐτῶν. Αἱ δὲ ὄρνιθες καταπετόμεναι τὰ μέλη τῶν 30

ὑποξυγίων ἀναφοροῦσιν ἐπὶ τὰς νεοσσιᾶς· αἱ δὲ οὐ δύναμναι ἴσχειν καταρρήγνυνται ἐπὶ γῆν· οἱ δὲ ἐπίοντες συλλέγουσι τὸν κινάμωμον.

(b) *Further wonders in Arabia—Carts for the sheep's tails.*

Δύο δὲ γένη οἴων αὐτοῖς ἐστὶ θαύματος ἄξια, ἃ οὐδαμοῦ ἐτέρωθί ἐστι. Τὸ μὲν γὰρ αὐτῶν ἕτερον ἔχει τὰς οὐρὰς μακράς, τριῶν πήχεων οὐκ ἐλάσσονας· ἄς εἴ τις ἐφείη σφι ἐφέλκειν, ἔλκη ἂν ἔχοιεν ἀνατριβομενῶν πρὸς τῇ γῆ τῶν οὐρῶν· νῦν δὲ ἅπας τις τῶν ποιμένων ἐπίσταται ξυλουργεῖν ἐς τοσοῦτο· ἀμαξίδας γὰρ ποιοῦντες ὑποδοῦσιν αὐτὰς ταῖς οὐραῖς. Τὸ δὲ ἕτερον γένος τῶν οἴων τὰς οὐρὰς πλατείας φοροῦσι καὶ ἐπὶ πῆχυν πλάτος.

XIX.—SCYTHIAN PROPHETS.

(a) *How they attribute any illness of the king to the perjury of one of his subjects, who is accordingly beheaded.*

Μάντεις δὲ Σκυθῶν εἰσὶ πολλοὶ, οἳ μαντεύονται ῥάβδοις ἰτεῖναις πολλαῖς ὧδε· Ἐπὸν φακέλους ῥάβδων μεγάλους ἐνέγκωνται, θέντες χαμαὶ, διεξελίσσουσιν αὐτοὺς, καὶ ἐπὶ μίαν ἐκάστην ῥάβδον τιθέντες θεσπίζουσι· ἅμα τε λέγοντες ταῦτα συνειλοῦσι τὰς ῥάβδους ὀπίσω, καὶ αὐθις κατὰ μίαν συντιθέασιν. Αὕτη μὲν σφι ἡ μαντικὴ πατρώα ἐστίν.

Ἐπὸν δὲ βασιλεὺς ὁ Σκυθῶν κάμη, μεταπέμπεται ἄνδρας τρεῖς τοὺς εὐδοκιμοῦντας μάλιστα τῶν μαντεων,

οἱ τρόπῳ τῷ εἰρημένῳ μαντεύονται· καὶ λέγουσιν 10
οὔτοι ὡς τὸ ἐπίπαν μάλιστα τάδε, ὡς τὰς βασιλείας
ἐστίας ἐπιώρκηκέ τις, λέγοντες τῶν ἀστῶν ὃν ἂν δὴ
λέγωσι. (Τὰς δὲ βασιλείας ἐστίας νόμος Σκύθαις ἐστὶν
ὀμνύναι τότε, ἐπὶ τὸν μέγιστον ὄρκον ἐθέλωσιν ὀμ-
νύναι.) Αὐτίκα δὲ διειλημμένος ἄγεται οὔτος ὃν ἂν 15
δὴ φῶσιν ἐπιορκῆσαι· ἀφιγμένον δὲ ἐλέγχουσιν οἱ
μάντις ὡς ἐπιορκήσας φαίνεται ἐν τῇ μαντικῇ τὰς
βασιλείας ἐστίας, καὶ διὰ ταῦτα ἀλγεί ὁ βασιλεὺς.
Ὁ δὲ ἀρνείται, οὐ φάμενος ἐπιορκῆσαι, καὶ δεινο-
λογεῖται.

20

Ἄρνούμενου δὲ τούτου, ὁ βασιλεὺς μεταπέμπεται
ἄλλους δίπλασίους μάντις· καὶ ἔαν μὲν καὶ οὔτοι,
ἐσορῶντες ἐς τὴν μαντικὴν, καταδήσωσιν ἐπιορκῆσαι,
ἐκείνου εὐθέως τὴν κεφαλὴν ἀποτέμνουσι καὶ τὰ χρή-
ματα αὐτοῦ διαλαγχάνουσιν οἱ πρῶτοι τῶν μάντεων· 25
ἔαν δὲ οἱ ἐπελθόντες μάντις ἀπολύσωσιν, ἄλλοι πάρ-
εισι μάντις, καὶ μάλα ἄλλοι. Ἐὰν οὖν οἱ πλείους
τὸν ἄνθρωπον ἀπολύσωσι, δέδοκται τοῖς πρώτοις τῶν
μάντεων αὐτοῖς ἀπόλλισθαι.

(b) How the prophets themselves are put to death when mistaken.

Ἀπολλῦσι δῆτα αὐτοὺς τρόπῳ τοιῷδε· ἐπὶ ἅμαξαν
φρυγάνων πλήσωσι καὶ ὑποζεύξωσι βοῦς, ἐμποδίσαντες
τοὺς μάντις καὶ χεῖρας ὀπίσω δῆσαντες καὶ στομῶ-
σαντες, κατειργνύουσιν ἐς μέσα τὰ φρύγανα· ὑποπρή-
σαντες δὲ αὐτὰ ἀφίασι φοβήσαντες τοὺς βοῦς. Πολλοὶ 5
μὲν δὴ βοῦς σνγκατακάονται τοῖς μάντισι, πολλοὶ δὲ

περικεκαυμένοι ἀποφείγουσιν ἐπὶ αὐτῶν ὁ ῥυθὸς κατακαυθῆ.

Κατακάουσι δὲ τρώπῳ τῷ εἰρημένῳ καὶ δι' ἄλλας
 10 αἰτίας τοὺς μάντις, ψευδομάντις καλοῦντες. Οὓς δ'
 ἂν ἀποκτείνῃ βασιλεὺς, τούτων οὐδὲ τοὺς παῖδας
 λείπει, ἀλλὰ πάντα τὰ ἄρσενά κτείνει, τὰ δὲ θήλα
 οὐκ ἀδικεῖ.

XX.—THE POWER OF CUSTOM.

Ἐκαστοὶ νομίζουσι πολὺ τι καλλίστους τοὺς ἑαυτῶν νόμους. Τοῦτο δὲ πολλοῖς τε ἄλλοις τεκμηρίοις πάρεστι σταθμώσασθαι, καὶ δὴ καὶ τῷδε:

Δαρεῖος ἐπὶ τῆς ἑαυτοῦ ἀρχῆς καλέσας Ἑλληνάς
 5 τινὰς ἤρετο ἐφ' ὁπόσῳ ἂν χρήματι βούλοιντο τοὺς
 πατέρας ἀποθνήσκοντας κατασιτεῖσθαι· οἱ δὲ ἐπ' οὐδενὶ
 ἔφασαν ἔρδειν ἂν τοῦτο. Δαρεῖος δὲ μετὰ ταῦτα καλέ-
 σας Ἰνδῶν τοῖς καλουμένοις Καλλατίας, οἱ τοὺς γονέας
 κατεσθίουσιν, ἤρετο (παρόντων τῶν Ἑλλήνων καὶ δι'
 10 ἑρμηνέως μανθανόντων τὰ λεγόμενα) ἐπὶ τίνι χρήματι
 δέξαιντ' ἂν τελευτῶντας τοὺς πατέρας κατακάειν πυρὶ·
 οἱ δὲ, ἀναβοήσαντες μέγα, εὐφημεῖν μιν ἐκέλευον.

NOTES.

I.

GAMES INVENTED BY THE LYDIANS.

1. Φασὶν οἱ Λυδοί, κ.τ.λ. As a matter of fact, most of the games mentioned were of much greater antiquity than is implied; but Herodotus very properly abstains from spoiling a good story by disputing the accuracy of its details.

3. Μάνεω, a genitive employed in Ionic Greek from nouns in -ης of the first declension. Manes was the mythical founder and earliest king of the Lydian nation, as Romulus was of the Roman.

4. ἀνά τὴν Λυδίαν πᾶσαν. See note on XI. B, § 5, l. 15.

λιπαροῦντες. The sense of the word in this passage, for which see Vocabulary, is not that which it bears in ordinary Attic Greek, viz., 'to beseech earnestly.'

5. μετὰ, adverbial = ἔπειτα.

6. ἄλλος ἄλλο ἐπεμηχανᾶτο, 'one man devised one remedy, one another.' "Ἄλλος succeeded by a second ἄλλος (or any part of it) in *different* clauses = 'one ... one' or 'one ... another,' but when the word is repeated, as above, in the *same* clause, we cannot translate literally. Such a phrase is really a shortened form for ἄλλος ἄλλο ἐμηχανᾶτο, ἄλλος ἄλλο ἐμηχανᾶτο. Compare Latin 'alius aliud facit.'

7. ἀστραγάλων. This game, which resembled that of dice, was originally played with knucklebones, but afterwards with more elaborate instruments. The 'astragali' differed from

the 'cubi' or dice proper, in having only four sides flat and marked, the other two being rounded. The methods of playing the two games were also dissimilar.

9. *πεσσῶν*. The game of *πεσσοί*, resembling our draughts or chess, is said to have been known in Egypt as early as 2000 B.C. It was popular among the Greeks; and Pindar, a celebrated poet who composed choral songs, represents the heroes in Elysium as amusing themselves with the game.

10. *πρὸς τὸν λῖμον*, lit. 'against their hunger,' i.e., 'to stave off their hunger.'

II.

THE OLDEST RACE ON EARTH.

7. *πύρον* etc., 'find out any solution to this question (namely) who were' etc. Notice the two negatives *οὐκ ... οὐδένα*, which, in Greek, strengthen instead of cancelling each other; cf. l. 10, *μηδένα ... μηδεμίαν*.

11. *ἐφ' αὐτῶν*, 'by themselves.' *Ἐπὶ*, lit. *υἱον*, is often used with the genitive to denote 'place where'; hence with a person it frequently means 'in the presence of'; thus *ἐφ' αὐτῶν* = 'in their own presence,' i.e. 'alone, by themselves.'

12. *πλήσαντα δὲ τοῦ γαλ.*, 'having satisfied (them) with the milk.' *Πίμπλημι*, like the adjectives *πλέως*, *πλήρης*, and the Latin *plenus*, 'full,' is followed by the genitive of the substance with which a thing is filled.

14. *ρήξουσι*. Pres. indicative for the optative, cf. on VIII. A, § 3, l. 7.

21. *πολὺ ἦν*, 'was often-repeated.'

25. *καλοῦντας τὸν ἄρτον*, supply *βέκος*, 'found that the Phrygians called bread by that name.'

III.

CROCODILES IN EGYPT.

4. *ἐκάτεροι* in the plural signifies 'each set, or group, of people.'

17. *κατὰ τὴν φωνήν*, lit. 'down to the cry,' i.e., 'in the direction of the cry.'

11. ἄγραι, 'modes of catching' for which ἀλώσεις might be used in Attic prose. In the Attic writers ἄγρα is rather 'the act of catching,' or 'the chase.'

14. ἄγκιστρον, an old word for 'a hook,' is retained in Attic only in the special sense of the hook of a spindle.

18. οἱ δέ, 'and they' (cf. on VIII. A, § 1, 16, for this usage of ὁ when followed by μέν or δέ), *i.e.*, the men on the bank, though in l. 14 and l. 15 only one man is mentioned.

20. κατέπλασεν, the 'gnomic' aorist, to be translated in English by the present tense; see on IX. (c) l. 13.

IV.

STORY OF MYCERINUS.

1. τοῦ πατρὸς. Cheops by name, who closed all the temples and terribly oppressed his subjects by forcing them to give up their usual occupations (ἔργα in l. 3), in order to carry on enormous building operations of his own.

6, 7. πρῶτον ... ἤρξεν ... ἀποθανοῦσα, 'the death of his daughter first began his troubles,' lit. 'his daughter having died.' Cf. *urbs capta* = 'the capture of the city.'

13. πάτρως. Chephren, who succeeded his brother Cheops, and followed his bad example.

23. ὡς κατα-κεκριμένων ... τούτων. For ὡς with the genitive absolute see on VIII. B, § 3, l. 15; the force of it here is 'feeling, or recognising that this fate had now been absolutely decreed against him,' *i.e.*, he saw that it was no use to expostulate further in the hope of obtaining a reprieve.

24. ποιησάμενος. Notice the force of the middle voice, 'getting made for his use.'

25. ὅπως γίγνοιτο νύξ, 'whenever night came on.' The optative expresses indefinite frequency in the past.

27. ἕνα γῆς κ.τ.λ., 'wherever in the land he heard that there were the most suitable places for revelry.' γῆς is a partitive genitive, ἕνα γῆς being equivalent to our 'where on earth.' The optative πυνθάνοιτο is again one of indefinite frequency in past time.

29, 30. οἱ ... γένοιτο, *daticus commodi*, 'that there might be for him,' 'that he might have.'

V.

STORIES OF AMASIS.

(α.)

1. Ἀπρίου ᾧδε καθηρ. The Egyptians had revolted against King Apries, and when he sent his officer Amasis to persuade them to return to their allegiance, the rebels suddenly offered to make Amasis their king. He assented to this, defeated Apries who was supported by his mercenaries, and succeeded to the throne. He was anxious to deal mercifully with the captive monarch, but was forced to sacrifice him to the anger of the Egyptians, who put him to death.

1, 2. Τὰ ... πρώτα, adverbial, more commonly *πρῶτον*, without the article.

3, 4. ἅτε ... ὄντα, 'inasmuch as he was.' See vocab. ἅτε.

4. μετὰ δὲ σοφία, etc., 'but afterwards by skilful dealing instead of indiscretion he won them over.'

6. ἄλλα τε ἀγαθὰ μυρ. καὶ, 'he had, beside a host of other fine possessions, a golden, etc.' See on XI. B, § 1, l. 23.

8. κατακόψας, 'cutting to pieces'; *κατὰ* compounded with a verb often has an intensifying force, lit. 'right down to the end.' In English on the contrary we speak of 'cutting up.'

14, 15. ἐνεμοίεν ... ἐναπονίζοιεν ... σέβοιεν, optative because the relative clause in which the verbs occur is in *oratio obliqua*. Before τότε σέβοιεν we must supply *ὄν* from ἐς ὄν.

ἔφη λέγων, 'he went on to say.'

16. αὐτὸς ... πεπραγῆναι, nominative with the infinitive as referring to the subject of the principle verb. Notice that when a verb has a second or strong perfect it is regularly intransitive. Thus πέπραγα = I have fared; πέπραχα, 'I have done, or transacted.' Cf. ὄλωλα, I have perished; ὄλώλεκα, 'I have destroyed.'

17. εἴη, optative because in *oratio obliqua*.

(b.)

3. μέχρι πληθούσ. αγορᾶς, 'until the filling of the market,' a technical term for one of the four divisions of the day, which are elsewhere given by Herod. as follows, ὄρθρος, the early morning; ἀγορᾶς πληθούσης (or πληθιούσης), forenoon; μεσημβρία, noontide; ἀποκλινομένη ἡμέρα, the decline of the day.

4, 5. τὸ ἀπὸ τοῦδε, 'thenceforth,' adverbial.

9. προύστηκας = προ-έστηκας. τὸ ἄγαν φλαῦρον, 'too much frivolity,' 'an excess of frivolity.' Adverbs preceded by the article are often employed in Greek as if they were adjectives, e.g. οἱ νῦν ἄνδρες, 'the men of the present day'; ὁ πρὶν χρόνος, 'the former time.'

10, 11. χρῆν ... πράττειν, 'you ought to transact (but you don't),' lit. 'It would be your duty (if you did what was right),' for χρῆν ... πράττειν is really the apodosis of an unfulfilled condition, the protasis being implied; the particle ἄν, which is almost invariably required in such cases, is usually omitted with the imperfects χρῆν (or ἐχρῆν), ἔδει, and a few other verbs.

13. ἤκουες. Intransitive, see Vocab. ἀκούω.

19, 20. τὸ μέρος, adverbial, 'in turn.'

(c.)

4. ἐκλεπτεν ἄν, ἤγον ἄν, 'he used to steal,' 'they used to bring him,' etc. The imperfect or aorist indicative are sometimes used with ἄν, in what is called an 'iterative' sense, i.e. to express repeated action in the past. It is supposed that the construction is the protasis of a conditional sentence of the type employed to express unfulfilled condition, thus, ἐπραξα ἄν = '(If I ever had had a chance) I would have done it,' i.e. 'I did it whenever I got the chance,' 'I constantly did it.' In such cases the imperfect is distinguished from the aorist as implying that the repeated action is also continuous; thus ἐκλεπτεν ἄν περιύων, 'he used to go round on a thieving raid.'

9. Ἐπεὶ ... ἐβασίλευσε. 'When he had become king,' see on VIII. B, § 3. 1. 10, and compare the succeeding words ὅσοι ... ἀπέλυσαν.

12. ὡς ... οὔσιν, 'regarding them as,' etc. Cf. on VIII. B, § 3, 1. 15.

VI.

STORY OF ARION THE LYRIC POET.

1. Ἄριων. See Vocabulary of proper names.

κιθαρωδός, derived from κιθάρα (whence the word 'guitar') 'a lyre,' and ᾄδειν 'to sing,' signifies 'one who sings to the lyre,' hence 'a lyric poet,' for in early times such poets not only composed poems capable of being set to music, but composed the music also, and sang their own songs to the lyre.

τὸν πολὺν τοῦ χρόνου, 'the greater part of his time.' Notice the usage, partly adjectival, partly substantival, of πολὺς and also of ἡμῖς accompanied by the article; they are substantival inasmuch as they have a noun in the genitive case (τοῦ χρόνου in this instance) dependent upon them; and they are also adjectival since they agree in gender with their noun, e.g., ἡ πολλή τῆς νήσου, 'half the island,' τὸ ἡμῖν τοῦ τείχους, 'half the wall.'

2. Περιάνδρω. See Vocab. of proper names. A favorable feature in the government of the Greek tyrants was the patronage they afforded to literature and art, and to poets in particular. Periander at Corinth, Polycrates at Samos, Pisistratus and his sons at Athens, Hiero at Syracuse, entertained the most distinguished poets of their day at their courts.

3. Ἰταλίαν τε καὶ Σικελίαν. In visiting these countries Arion was not going among a foreign people. For the coasts of Sicily and of Southern Italy were lined with cities founded by colonists from Greek states, and it was among these Greek-speaking cities that Arion displayed his poetical and musical talents. So numerous and important were these colonies in Southern Italy that the whole region acquired the name of Magna Graecia.

6. οὐδαμοῖς. This word is frequent in Herodotus, but is not employed in later Greek authors, who use οὐδένες in a similar manner.

12, 13. τὴν ταχίστην, adverbial accusative, supply ὁδόν—'the quickest way,' 'as quickly as possible.'

21. νόμον τὸν ὄρθιον, 'the Orthian Nome.' The Νόμος or Nome was the name of a particular kind of religious song,

accompanied by the lyre, and appropriated to the worship of Apollo. The 'Orthian Nome' was one written in a particular kind of metre known as the *ὄρθιος*.

22. ὡς εἶχε, 'just as he was,' the verb being used in its intransitive signification, as in the phrase *ἀνακῶς εἶχεν* below in l. 29.

25. ὡς λέγουσι, 'as they (indefinite) say,' 'as the story goes.'

29, 30. Ὡς δὲ ἄρα παρήσαν, 'when they really came.' Arion had no doubt declared, in confirmation of his story, that the sailors would soon arrive at Corinth; but Periander did not believe him, so that the particle *ἄρα* is appropriate, implying as it frequently does that a thing happens contrary to expectation. Cf. on VIII. A, § 3, l. 3.

31, 32. περὶ Ἰταλίαν, 'somewhere in Italy,' implying that he was travelling round from city to city.

VII.

STORY OF EUENIUS.

(a.)

1. ἡλίου πρόβατα, flocks sacred to the sun are mentioned in several passages in early Greek writers, in one of which they are said to number 350, corresponding perhaps to an old reckoning of the days of the year.

4. ἐνιαυτὸν, accus. of duration of time.

4, 5. περὶ πολλοῦ δὴ ποιοῦνται, 'esteem very highly.' See on XI. B, § 2, l. 10.

11. εἶχε σιγῆν. The verb is of course intransitive, 'kept in a state of silence,' 'held his peace.'

14. ὑπαγαγόντες ... ὑπὸ δικασ. We say 'before' the court, or judge, and in Greek the more common preposition is *eis*, but *ὑπὸ* is employed in this passage somewhat as *sub* in the Latin '*sub iudice*,' 'under the consideration or decision of the judge.'

(b.)

1. Ἐπεὶ ἐξετύφλωσαν, pluperfect signification, cf. on VIII. B, § 3, l. 10.

2. σφι, *dativus commodi*, 'did not bear for them.'

5. οἱ θεοί, used for the priest or priestess at the oracles who were supposed to speak the words with which the god inspired them. It is mentioned on X. ad fin., that the authorities presiding over the oracles were usually staunch upholders of morality, etc.; similarly in this instance they condemn the blinding of Euenius as cruel and excessive.

7. οὐ πρότερόν τε. τε is placed third instead of second, because οὐ πρότερον form practically a single word.

8. πρὶν ἂν with the subjunctive = 'until,' is only used after a negative clause.

(c.)

1. ἦν ἔχοντα, transl. 'on the possession of which.'

2. With προὔθεσαν (= προ-έθεσαν) understand τὰ χρηστήρια as object, 'Consigned them to certain citizens to carry out.'

3. σφι, *dativus commodi*, 'for the Apolloniates.'

5. κατέβαινον συλλυπούμενοι, 'they went on to condole.' The verb κατέβαινον implies that they at length approached the subject which they really wanted to discuss, the preposition κατά expressing metaphorically gradual descent to a point aimed at.

5, 6. ταυτῇ ὑπαγαγόντες, 'leading him on in this manner.' ταυτῇ is adverbial, ὁδῶ being understood, 'by this way.' ὑπό compounded with a verb very often, as in this case, implies *secrecy* or *deception*.

16. δεινὰ ἐποιεῖτο, 'regarded it as a shameful concern'; for δεινὰ see on XII. l. 11.

17. ὡς ἔξαπατηθείς, 'feeling that he had been cheated'; see on VIII. B., § 3, l. 15.

18. ἔμφυτον μαντ., 'a naturally-inspired power of prophecy,' in contrast to the same power acquired by education in the technicalities of signs and omens.

VIII.

STORY OF CYRUS.

A. INFANCY OF CYRUS.

§ 1.

1. Μάγων. The Magi formed the priesthood of the Medes. They retained their priestly functions even after the Persians

had secured the dominion, although they were ardent supporters of the Medes during the struggle for supremacy. The English word 'magic' is derived from their name since they claimed to possess supernatural powers.

6. **τοιάδε**, 'such things as follow'; whereas *τοιαῦτα* means 'such things as mentioned.' There is the same distinction between *τάδε* and *ταῦτα*, *ᾧδε* and *οὕτως*, etc.

7. **πράγμα δ' ἂν προσθῶ**, 'whatever task I shall impose upon you.' The relative is accompanied by *ἂν* and followed by the subjunctive to express futurity. We might have had simply *δ προστίθημι*, i.e. 'the particular task I am now imposing on you'; but the king wishes to prepare Harpagus beforehand, as it were, for some unpleasant mission.

8. **ἐς σεαυτοῦ**, 'to your own house,' understand *οικίαν*, or some similar word. This is a familiar construction not only in Greek but also in English, e.g. 'I went to Mr. Thompson's,' 'I was at Mr. Thompson's.'

9. **μετά**. Adverbial; see vocab.

10. **φίλον**, supply *ἐστί σοι*, 'If it is pleasing to thee.'

10, 11. **χρῆ δὴ τό γ' ἐμὸν ὑπηρετεῖσθαι**. 'It is surely right that my service should be performed,' etc. A peculiar usage of *ὑπηρετεῖν* in the passive, which is hardly to be imitated.

13. **τὰ οἰκία**. Both Greeks and Romans were fond of using a plural word to signify the collection of buildings which together made up a rich man's 'house.' Cf. *aedes* in Latin, and the custom of employing *domus*, *sedes*, etc., in the plural. The word for 'house' in Attic Greek is ἡ *οικία*.

16. **Ὁ δέ**. Notice that before *μέν* and *δέ*, *ὁ*, *ἡ*, *τό*, can stand alone without a noun. In such cases it is not the definite article, but a demonstrative pronoun, 'he, she, it,' etc. This is indeed its original meaning, its usage as a definite article 'the' not being found in early Greek literature.

16, 17. **Οὐδ' εἰ ... οὐκ**. In such cases the second negative repeats and strengthens the first; it must, however, be omitted in translation, since of course in English two negatives cancel each other and are equivalent to an affirmative.

20. **αὐτῷ μοι**. Observe the distinction between this form and *ἐμαντῷ*. The latter is the reflexive pronoun, referring to

the subject of the verb, whereas *αὐτῷ μοι* is simply the emphatic 'me myself.'

24. τὸ ἐντεῦθεν, adverbial 'in the future.'

ἐμοί. Dative with *ἀσφαλείας*, 'security to myself,' 'my own security.'

26, 27. τινὰ τῶν Ἀστ., 'one of Astyages' servants.'

§ 2.

1, 2. βουκόλον τινὰ τῶν Ἀστ., 'a certain herdsman from among the servants of Astyages.'

7. ὅπως ἂν διαφθαρείη. To express purpose after a primary tense *ὅπως* may be used with the subjunctive or sometimes with the future indicative. In this passage the place of the future indicative is taken by the optative with *ἂν*, a construction which expresses futurity of a less distinct or certain nature, and which is really the apodosis of a conditional sentence, some sort of protasis being always expressed or implied. In many cases where there is no uncertainty at all, and where in English we use the simple future indicative, Greek is fond of using the vague or uncertain construction (*i.e.* the optative with *ἂν*), especially in reference to anything unpleasant. Translate, 'so that he may be likely to perish as soon as possible.' In this case the protasis or condition implied is something of this kind, 'If nothing unforeseen should happen.'

10. ἐκκειμένον, supply τὸ παιδίον.

§ 3.

2. τὴν αὐτὴν ὁδόν. Cognate accusatives after *ἦει*, 'he went the same way.'

3. ἄρα (which must be carefully distinguished from *ἀρα*) usually implies that something happens contrary to expectation. It may often be translated 'so then,' or 'after all,' but in this and other passages we must use some such phrase as 'strange to say,' or 'It so chanced that.'

7. ὃ μὴ ἰδεῖν ὄφελον, 'that which I would that I had not seen.' Ὁφελον, lit. 'I ought,' is used with the present and aorist infinitive to express a wish which cannot be fulfilled. The present and aorist infinitive (usually distinguished merely

as 'continuous' and 'momentary' respectively) have in this case the full temporal force of present and past time, the former implying a wish that something could take place now, the latter that something had happened on a past occasion.

οἶκος μὲν πᾶς, κ.τ.λ. It is rare to find a sentence in Greek not introduced by some connecting particle, such as γάρ or δέ. In this instance the description is rendered more graphic by its omission.

13, 14. εἴη... ποιήσαιμι. The optative is employed because the herdsman is repeating Harpagus' words in *oratio obliqua*.

17. ὡς ἄρα, 'that it was actually,' etc. Cf. above on l. 3.

18. ὄδε, not οὔτος, because he has not yet shown the child. Cf. on § 1, l. 6.

§ 4.

3. λαβομένη τῶν γονάτων τοῦ ἀνδρός, *not* 'clasping the knees of her husband,' but 'clasping her husband by the knees.' λαβέσθαι in this sense takes the genitive both of the person and of the part taken hold of.

4, 5. οὐκ ἔφη οἶός τε εἶναι, 'said he was not able.' οὐκ, which really negatives the dependent clause, is always attached to φημί in this way, so that οὐ φημι acquires the sense of the Latin *nego*, 'I deny.' In Greek composition φημί... οὐκ should be avoided, just as *dico*.. *non* in Latin.

7. εἰάν μὴ ποιήσῃ. Strictly speaking the optative is required, since the whole sentence is dependent on the past tense ἔφη; but the employment of the mood actually used in *oratio recta* by the herdsman adds life and reality to the narrative. Such constructions are very common in Greek.

9. ὦδε, 'thus,' referring to what follows; οὕτως, 'thus,' referring to what has gone before. Cf. on § 1, l. 6.

10. πᾶσα ἀνάγκη, supply ἐστί, 'it is absolutely necessary.'

14, 15. οὔτε ἡμῖν... ἔσται, 'we shall have adopted an excellent plan,' lit. 'it will not have been badly planned by us,' βεβουλευμένον ἔσται being used impersonally.

14. ἡμῖν. The agent is expressed in Greek by the dative case after the perfect or future-perfect passive, and after the verbals in -τέος, -τέον; in other cases by ἐπὶ with the genitive.

26, 27. εἶδε διὰ τούτων, 'had him seen by means of them.' Cf. above, § 1, l. 24, κτείνει δι' ἐμοῦ, 'is having him put to death by my agency.' Similarly in English we can say, 'He did it by proxy.'

B. THE BOYHOOD OF CYRUS.

§ 1.

1. δεκαέτης. In Attic Greek this word signifies not 'ten years old,' but 'ten years long.'

4. τὸν τοῦ βουκ. ἐπικ. παῖδα, 'the son of the herdsman as he was called.' ἐπικλησιν, an adverbial accusative (see Vocab.).

6, 7. ὀφθαλμὸν βασιλέως, evidently a familiar oriental expression, implying a confidential servant used by the king for secret inspection of his subjects and kingdom. The Lexicon states that a Chinese state-paper of 1834 speaks of the British superintendent as 'the Barbarian eye.'

7. ὡς, which can hardly be translated, accompanies phrases implying distribution.

13. ἐπὶ τάχιστα, 'as soon as ever'; Latin, *quum primum*.

15. ὡς εἶχε, see Vocab. ἔχω.

§ 2.

7, 8. ταῦτα τοῦτον ἐποίησα, 'treated him in this manner.' In this sense ποιεῖν can take a double accusative: but in Attic Greek it is more usual to find an adverb and the accusative of the person only, thus κακῶς or εἰ ποιεῖν τινα.

12. ἐς δ, 'until,' lit. 'until which (time).'

16. ἀνάγνωσις, 'recognition.' In Attic its signification is 'reading'; for 'recognition' ἀναγνώρισις is used.

16, 17. ὁ χαρακτήρ ... ἐαυτὸν, 'the character of the boy's features appeared to resemble his own' (Astyages'), lit. 'to resemble *him*.' Similarly Byron writes—

"There be none of Beauty's daughters
With a magic like *thee*,"

meaning like *thine*.

17. προσφέρεσθαι, 'to resemble.' This usage is only found in Herod., but the adjective προσφερέης, 'resembling,' is not uncommon.

23. ταῦτα ποιήσω, 'I will settle this matter.'
24. πέμπει, 'sends away.' Ἀποπέμπει is more usual in this sense.
26. Ἐπεὶ ... ὑπελέλειπτο. The pluperfect with ἐπεὶ, ὡς, ἐπειδὴ, meaning 'after,' is not nearly so common as the aorist, and the construction should not be imitated.
27. τάδε, 'the following questions.'
30. οὐκ ἔφη. Cf. above on A, § 4, l. 4.
31. ἄμα λέγων... ἐσήμαινε, 'while saying these words, he at the same time gave a sign, etc.' In such cases Greek usually connects ἄμα with the participial clause, while in English the corresponding adverb is taken with the principle verb.
35. αὐτόν, *i.e.* Astyages.

§ 3.

1. τοῦ βουκόλου ... ἐκφάναντος, probably not genitive absolute, but simply dependent on λόγον, 'took less account of the herdsman, after he had revealed the truth.'

8. ἵνα μὴ ἐλεγχόμενος ἀλίσκηται, 'that he might not be confuted and detected (in deception).'

10. ἤκουσεν. This aorist should be translated by the English pluperfect. The distinction between these two past tenses is by no means always observed in Greek, especially with ὡς, 'after,' ἐπειδὴ, etc. Cf. above on § 2, l. 26.

12. λέγων ὡς, "περίεστι κ.τ.λ." The conjunctions ὡς and ὅτι are used to introduce *oratio obliqua*, corresponding to the English 'that.' They are, however, not uncommonly used, as in the present passage, to introduce *oratio recta* also, and in such cases they must be omitted in translation.

15, 16. Ὡς ... μεθεστηκυίας. Ὡς is often attached in this manner to the participle to imply that the statement is not necessarily one of fact but of conception. It may be rendered 'thinking that,' 'on the ground that,' or in some cases 'on the pretence that.'

16, 17. τοῦτο μὲν ... τοῦτο δέ, adverbial; see Vocab.

18, 19. παρίσθι μοι ἐπὶ δείπνον. Notice that παρίσθι, strictly speaking 'I am present,' is often, as in this instance used in the sense of 'I come to,' and therefore can be followed by εἰς or ἐπί with the accusative, as if it were a verb of motion.

21, 22. οἱ εἰς δ. ἔγεγ., 'had turned out well for him.' Οἱ, *dativus commodi*.

22. τὴν ταχίστην, adverbial; see Vocab.

24. ἐς Ἀστυάγους. See above on A, § 1, l. 8.

§ 4.

11. δ βούλεται αὐτῶν. The present indicative used for purposes of graphic description, where we should expect the optative, as being in *oratio obliqua*. Similarly δ ἂν with the present subjunctive is used in l. 16, after ἔφη. Cf. above on A, § 3, l. 7. Αὐτῶν, partitive genitive, 'whatever parts of them he wished.'

§ 5.

1. δίκην ταύτην. Attic prose would require ταύτην τὴν δίκην, unless we can regard δίκην as in apposition to ταύτην ('he imposed this as a punishment'), in which case the article could not be used.

1, 2. Κύρου ... πέρι. Remember that when dissyllabic prepositions are placed after their noun, the accent is thrown back from the last to the first syllable.

4. ὄπη ἔκριναν. Strictly speaking we should expect the optative in a dependent question, but ἔκριναν represents the mood and tense actually employed by Astyages in *oratio recta*. Cf. on § 4, l. 11.

ταῦτα = τὰ αὐτά, 'the same as before.'

5. χρῆν ἂν, transl. 'it would have been necessary,' the sentence being one of unfulfilled condition in past time. The imperfect χρῆν has often, as in this instance, to do duty for the aorist, since the latter tense is wanting.

7. Ἔστι τε ... καὶ περίεστι, 'the boy lives and has survived,' i. e., he is still alive in spite of my efforts to get rid of him.

19. τῇ σανατοῦ μοιρᾷ. The instrumental dative, as if περίεσι, 'you survive' were a passive verb = 'you are saved.'

20. ἴθι χαίρων. The participle of χαίρω is constantly used in this way, especially with the verb ἀπαλλάττω, signifying not so much 'rejoicing' as 'unharméd,' 'with impunity.'

21, 22. οὐ κατὰ Μιτ., 'not after the standard of,' 'of a very different kind to.'

C. THE MANHOOD OF CYRUS.

§ 1.

6. ἀνέπειθεν, 'kept urging them.' The preposition 'Ἀνά (properly 'upon' or 'up') when compounded with πείθω implies that the persuader has a difficult task. Our expression 'uphill work' perhaps illustrates the force of the Greek preposition. The task of Harpagus was naturally a difficult one, since he had to persuade the Medes not only to revolt against their king, but to do so in favour of Cyrus, a member of the rival Persian race. The same word is used in l. 9, of Cyrus persuading the Persians, since it was no easy matter to induce a race to rebel which had for so long been used to the ascendancy of the Medes.

9. ἀναπέσει. Notice the employment of the indicative in place of the optative, and cf. note on B, § 5, l. 4.

13. ἔφη λέγων, 'he went on to say' (lit. 'he said in his speech').

14. ἕκαστον ἔχοντα, accusative in apposition to ἰμᾶς the implied subject of the infinitive παρεῖναι. Similarly in l. 19 λελουμένους, for which we might have expected the dative in agreement with αὐτοῖς, is in the accusative to agree with the subject implied in παρεῖναι.

19. ἐς τὴν ὑστεραίαν, 'on the next day.' In expressions of time ἐς (or εἰς) implies some future occasion and usually signifies 'until.' Properly speaking it retains that meaning here, for they were to wait *until* the morrow, and then come.

24, 25. ἐπεὶ ἀπὸ δείπνου ἦσαν, 'when they had finished dinner,' a favourite idiom in Herodotus.

27. πολὺ εἶναι τὸ μέσον, 'the difference was great indeed.' τὸ μέσον, lit., 'the space between,' 'the interval.'

28. πάντα σφι κακὰ ἔχειν, 'brought to them (lit. had for them) all sorts of evils.' Σφι, a shortened form of σφίσι, is not Attic.

33. ἔχουσιν. Dat. plural, referring to ἰμῶν.

§ 2.

2. ἡλευθεροῦντο. The full force of the middle (not passive) voice, and of the imperfect tense must be given in translation. 'Set about freeing themselves.'

3, 4. ἐπίθετο Κῦρον πράττοντα, 'learnt that Cyrus was doing.' Remember that after verbs of perceiving, knowing, ascertaining, etc., the participial construction is used in Greek, and not the accusative with the infinitive.

6. βουλήσεται, the indicative, the mood of the *oratio recta*, in place of the optative, the proper mood of the *oratio obliqua*; cf. on B, § 4, l. 11.

10. τοῦ λόγου, 'the secret,' 'the conspiracy.'

23. ἐς δ, 'until,' lit. 'up to which (time).'

IX.

SOLON AND CROESUS.

The writings of Herodotus are full of references to the instability of human fortune; and he dilates upon this story of Croesus as a crowning instance. "Within a few weeks the prosperous and puissant monarch, master of untold treasures, ruler over thirteen nations, lord of all Asia from the Halys to the sea, was a captive and a beggar, the miserable dependant upon the will of a despot whose anger he had provoked. Such a catastrophe had something in it peculiarly calculated to excite the feelings of the Greeks." (Rawlinson's Herod., vol. I., p. 382.)

It is, of course, very doubtful whether Solon really visited Croesus, but it is generally acknowledged to have been possible chronologically. In any case the interest of the story does not depend on its historical correctness.

(a.)

1. Ἐκδημήσας ὁ Σόλων. See Vocab. of proper names, Σόλων.

4, 5. περιήγον κατὰ τοὺς θησ., 'led him all round the treasures.' κατὰ, lit. 'downwards,' is frequently used with the accusative to express 'up and down,' 'all over,' e.g., κατὰ πόντον, κατὰ τὴν πόλιν.

9. νῦν ἕμερος ἐπήλθέ με, 'a desire has just now come upon me.' This is one of not a few cases where we are obliged to translate the Greek aorist (accompanied by certain adverbs of time) by the 'perfect with have,' and not by the English preterite. Cf. ἤδη εἶδες in ll. 9, 10, 'you have already seen.' πολλάκις εἶδον, 'I have often seen.' ἕμερος is chiefly poetical; ἐπιθυμία is the common word for 'desire' in Greek prose.

9, 10. ἐπερωτᾶν εἴ τινα .. εἶδες, 'to ask whom you have by this time seen,' etc. Εἴ τις, lit. 'if anyone,' is not unfrequently used in the sense of the dependent interrogative ὅστις, 'who.'

10. Ἐλπίζων εἶναι, 'thinking himself to be.' Ἐλπίζειν, usually 'to hope,' frequently signifies merely 'to expect,' whether of good or evil. It also comes to mean 'to imagine, deem, consider,' just as we often say in English, 'I expect that is so.' 'To hope to be' would require the future infinitive.

12. τῷ ὄντι, 'the real truth.'

15-17. τοῦτο μὲν ... τοῦτο δὲ. Adverbial. 'In the first place—in the second place.'

16. καλοί τε κάγαθοί. The phrase καλός τε κάγαθός, καλὸς κάγαθός, or even as a single word καλοκαγαθός, was used to imply the possession of all the qualities requisite in a gentleman. Hence οἱ καλοκαγαθοί often denoted simply members of the upper classes, whether they possessed the qualities implied by the term or not. The same is the case with the Latin *optimates*, and the Greek οἱ ἄριστοι, 'the aristocracy' (lit. the best men). The reverse process has taken place with the word 'Gentlemen,' which from signifying simply men of good birth or family (*gens*, a tribe or clan) has come to imply rather the possession of certain good qualities supposed to be characteristic of such persons.

19. τοὺς ἀστυγείτονας. Perhaps the Megarians, with whom the Athenians carried on a long warfare during the lifetime of Solon.

20. ἀπέθανε, 'he perished,' or, 'was slain.' The passive of ἀποκτείνω is never used in good Greek prose, and its place is supplied by ἀποθνήσκω.

(b.)

2. ἴδοι. N.B. The optative, like the past tenses of the Latin subjunctive, is regularly used in an interrogative clause dependent on a past tense.

5. τοιάδε, *i.e.*, such as I am about to describe; cf. on VIII. A, § 1, l. 6.

καὶ δὴ καί. This combination of particles is frequently used in introducing some additional fact on which greater emphasis is laid than on what has preceded. 'And moreover this story in particular,' etc.

7, 8. τὴν μητέρα αὐτῶν. She was the priestess of Hera, as we learn from other sources.

10. ὑποδύντες. Notice that the strong aorist of the verb δύω has always the middle meaning.

15. ἄμεινον εἶη τεθνάναι μάλλον κ.τ.λ. Strictly speaking μάλλον is unnecessary after the comparative ἄμεινον; but the word ἄμεινον, like the Latin *sæpius*, was so often used almost in a positive sense (cf. XII., l. 9, οὐ γὰρ ἄμεινον = it is not well) that μάλλον became almost necessary to impart the full comparative signification. These gloomy views about the miseries of existence seem to have been prevalent among many of the Greeks living about the time of Solon. They are not found in the earliest known Greek literature, the poems of Homer, and they are in no wise prominent in the great writers of the fifth century B.C., such as Pindar and the dramatic poets.

17, 18. τὴν μήτερα (ἑμακάριζον) οἶων κ.τ.λ., 'congratulated the mother for being possessed of such children,' lit. 'for what sort of children she possessed.'

24. ποιησάμενοι. Notice the middle 'made for themselves,' or perhaps 'got made for themselves' (cf. διδάσκεισθαι, to get some one taught, as distinct from διδάσκειν, to teach).

25. ἀνδρῶν ... γενομένων. Not genitive absolute, but in apposition to αὐτῶν.

(c.)

3. τὸ μηδέν. Often used of what is practically worthless. It is commonly said that οὐ negatives facts, and μὴ conceptions; thus τὸ οὐδέν would signify that which is absolutely non-existent, while τὸ μηδέν is that which is *conceived* to be as good as nothing.

6, 7. ἐπιστάμενον ... πέρι. It is convenient to turn this sentence slightly: "Knowing well that divine power is altogether envious (of human happiness) and disposed to bring trouble upon us, I am questioned by thee," etc.

11, 12. σκοπεῖν τὴν τελευτὴν ... πῇ ἀποβήσεται, 'to consider how the end will turn out.' When verbs of *knowing*, *perceiving*, etc., have an interrogative sentence dependent upon them, the subject of the dependent clause usually is first introduced as the object of the principal verb. Thus 'I know who you are' is in Greek Οἶδα σὲ ὅστις εἶ (lit., I know *you* who you are).

12. ὑποδείξας, 'giving a glimpse of.' The force of ὑπό compounded with a verb is often that an action is done surreptitiously or quietly.

12, 13. πολλοῖς ... ἀνέτρεψε, 'to many men God gives one short glimpse of happiness, and then destroys them root and branch.' There is another similar passage in Herod., "God, after giving one taste of happiness in life, is found to be envious therein (ὁ θεὸς γλυκὴν γείσας τὸν αἰῶνα φθονερός ἐν αὐτῷ εἰρίσκειται ἄν)." Notice that the aorist ἀνέτρεψε must be translated by the present tense. It is an example of what is called the 'gnomic' aorist, because it was commonly employed in general precepts or proverbs (Γνώμαι). It expresses that a thing has always happened in past instances, and continues to do so in the present. In English we pay attention to the latter and so use the present tense; while the Greeks fixed their attention on the past instances and employed the aorist.

(d.)

1. Νέμεσις is 'deserved retribution,' such as the Greeks held to be constantly brought upon a man by the gods, when excessive prosperity had led him to pride or presumption. Solon (p. 24, c, l. 6) had described divine power as φθονερόν, 'envious,' implying that the gods took a malicious pleasure in overthrowing human prosperity, whether misused or not; he should rather, according to the more orthodox views of the ancients, have said νεμεσητικόν, 'retributive,' implying that the action of the gods was regulated by justice.

2. ὡς εἰκάσαι, 'presumably'; an adverbial expression. See ὡς in Vocab.

8. ἐστῶτι. Beginners should be cautioned against regarding ἐστῶς as a 'syncopated' form of ἐστηκώς, a term sometimes erroneously applied to it. Ἐστῶς is contracted from ἐστα-ώς, ἐστα- being the stem of the 2nd perfect, while ἐστηκ- is that of the 1st perfect.

8, 9. τῷ Κροίσῳ ... ἐσηλθε ... τὸ τοῦ Σ. ὡς εἶη κ.τ.λ. The order for translation into English is τῷ Κ. ἐσηλθεν ὡς τὸ τοῦ Σ. εἶη κ.τ.λ., 'It came into the mind of Croesus that the (saying) of Solon, that none of living men are happy, was uttered with divine inspiration.'

10. τὸ τοῦ Σόλωνος. The neuter article is attached to the phrase 'Μηδένα ... ὄλβιον,' this being treated as a single substantive—'the (statement that) no one,' etc.

12. ἐκ πολλῆς ἡσ., 'after a long silence.'

μετὰ, adverbial. See Vocabulary.

16. ἔλθοι ... ἀποφλαυρίσειε ... ἀποβέβηκοι. Be careful to give the force of these tenses in translation, remembering that in *oratio obliqua* the tenses of the optative or infinitive have the same time-force as the corresponding tenses of the indicative, which would be employed in *oratio recta*. Cf. on xix. l. 16.

20. παρ' ἑαυτοῖς, 'in their own eyes.'

(e.)

6. τὴν ταχίστην, 'as quickly as possible,' See Vocab. ταχύς.

14. ὕσεν. Impersonal; see Vocab., ὕω.

X.

REVERENCE FOR SUPPLIANTS.

1. Πακτύης. Pactyes was a Lydian whom Cyrus, after he had defeated Croesus and captured Sardis, appointed to collect the treasure of the rich inhabitants. Pactyes, however, after Cyrus had departed seized the opportunity of organizing a serious revolt against the Persians. Cyrus sent back a Persian army against him, and he was forced to fly.

4. θεὸν τὸν ἐν Βραγχίδαῖς. The god was Apollo; and splendid ruins still remain at Branchidae of the temple here mentioned.

8. μέλλοιεν. The optative is regularly used in interrogative sentences which are dependent on a verb in past time. Notice that the future infinitive is the proper construction in prose after μέλλω.

13. ἔσχε μὴ ποιῆσαι, 'withheld the Cymaeans from doing.' Verbs expressing *prevention*, or *denial*, *doubt*, *refusal*, etc., are usually followed, not by the simple infinitive, but by the infinitive accompanied by the negative μὴ which must not be translated in English. In such cases the Greeks had in their

minds, not the action which is prevented, but the negative result attained.

15. ἐς δ, 'until,' lit. until which (time). Cf. ἐς τὸδε in l. 22.

18. ἐκ πάντων, 'on behalf of them all,' lit. (chosen as spokesman) 'out of them all.'

27. ἐκ προνοίας, 'of aforethought,' 'designedly.' ἐκ is often used with a substantive, or its equivalent, in place of a simple adverb, e.g., ἐκ τοῦ ἐμφανοῦς = ἐμφανῶς, 'openly.' Closely analogous is the usage of our 'of' in adverbial phrases such as 'of course,' 'of one's own accord,' 'of malice prepense.'

29. ἀλλὰ ὅσα ... γένη. In translation γένη must be taken with ἀλλὰ; but in Greek, as in Latin, the antecedent is very frequently placed in the relative clause, instead of outside it as in English.

This story illustrates for us the fact that the oracles of the Greeks, whatever their shortcomings, staunchly maintained, in early times at any rate, the highest principles in the code of Greek morality and religion. Cf. on VII. b, l. 5.

XI.

CAPTURES OF BABYLON.

A. CAPTURE BY CYRUS.

The river Euphrates flowed right through the centre of Babylon, and Queen Nitocris, according to Herodotus' account, carried on extensive operations both for the improvement of the river banks, and to secure easy communication between the two portions of the city. First of all she had an enormous hollow basin excavated at the side of the river above the city. She then had blocks of stone and burnt brick placed in readiness along the banks within the city. This done, the stream of the Euphrates was diverted into the basin, or hollow lake, so that the channel in the city below might be temporarily left dry. The workmen immediately set about constructing an embankment along each side of the river in the city, and a large stone bridge to connect the two divisions of the town. So long did the lake take to fill, and so rapid were the operations of the men, that they had concluded their task before the river had returned to its ordinary channel.

Such is the account given by Herodotus, and it has been mentioned here to enable readers to understand the stratagem by which Cyrus captured Babylon.

5. *σιτία ἐτῶν ... πολλῶν*, 'provisions for many years.'

10, 11. *ὅταν ... ἴδωσι*. The construction of the *oratio recta* is retained, instead of being converted to the *ὅτε ... ἴδοιεν* of *oratio obliqua*. Cf. on VIII. A, § 3, l. 7.

17. *ἐπ' αὐτῷ τούτῳ*, 'for this very purpose.' With this usage of *ἐπὶ*, lit. 'on,' we may compare the English phrase, 'on this errand,' 'on this mission,' etc.

23. *τὰς πυλίδας*, the gates set where gaps were left in the masonry of the embankments, to admit of approach to the river from the streets.

30. *ἑορτή*. It is generally supposed that this refers to the feast of Belshazzar, described in Dan. c. v. There is, however, some degree of uncertainty about the matter.

τοῦτον τὸν χρόνον, 'during all this time.'

B. RE-CAPTURE OF BABYLON BY DARIUS.

§ 1.

Cyrus was succeeded by his son Cambyses, but on the death of the latter, the Medes obtained a temporary ascendancy under one of the Magi, who pretended to be Smerdis, a brother of Cambyses. The Persians eventually recovered their supremacy, and Darius, a Persian of high rank, became king. During these discussions however, the Babylonians found an opportunity for a well-prepared rebellion, which, as we read in this passage, was only repressed with the greatest difficulty.

10, 11. *φροντίζοντας οὐδὲν* etc. Their confidence on this, as on the former occasion, arose from the strength of their fortifications. In ancient times any tolerably well-fortified city, carefully guarded, seems to have been practically impregnable; and starvation or stratagem were usually the only means by which its capture could be effected. Even the little city of Plataea in Boeotia, with a mere handful of soldiers, was able to resist the most vigorous attacks of a large army of the best Greek warriors, and only submitted when the supply of food was exhausted.

23. καὶ δὴ καὶ τούτῳ κ.τ.λ., 'and indeed especially that also,' etc. καὶ following after the adverb ἄλλως or any part of ἄλλος accompanied by τε, always lays particular emphasis on what follows, and may be translated 'and especially.'

οὗτος as the antecedent to ὅς must often be translated not as 'this' but 'that,' ἐκεῖνος being less commonly employed in this case.

§ 2.

2. τόδε, 'the following.' See on VIII. A, § 1, l. 6.

5. πρὸς τὰ ... ῥήματα, 'bearing in mind' etc., lit. 'with reference to,' 'having regard to.'

7, 8. σὺν γὰρ θεῷ ... τεκείν, 'for he thought that the man's remark, together with (τε ... καί) the fact of his mule having foaled pointed to the intervention of providence,' lit. 'he thought that both that man spoke, and his mule foaled under divine influence (σὺν θεῷ).'

10, 11. περὶ πολλοῦ ποιεῖται, 'reckoned at a high value,' 'attached much importance to.' περὶ is constantly employed in phrases of this kind, and in accordance with the literal meaning of the preposition "the notion is, strictly, that the thing belongs to the sphere or region of great, small, etc." (Lid. and Scott.)

23. ὅτι μὴ, 'except.' See Vocab. ὅτι.

34, 35. ἐπ' ἑαυτοῦ βαλόμενος, 'on my own responsibility,' lit. 'casting it over in my own mind.' The phrase is not Attic.

35. ἐὰν μὴ τῶν σῶν δεήση, 'if there be nothing lacking on thy part' (τὰ σά), i. e., if you carry out properly your share in my stratagem.

§ 3.

2. ὑπὸ σοῦ τάδε ἔπαθον, 'I suffered this treatment at your hands.' ὑπό with the genitive, expressing the agent, is usually found in connection with a passive verb; but it is often employed with neuter verbs also where a passive meaning is implied; thus ἔπαθον ὑπό = 'I was treated by,' ἀπέθανεν ὑπό = 'he was killed by.' The literal meaning of ὑπό expressing the agent is not really 'by,' but 'under the influence of,' and thus it can accompany a neuter verb as naturally as a passive one. For τάδε, 'such as follows,' we might have

expected ταῦτα, 'such as you have seen'; but the meaning really is 'such as I shall go on to describe to them.'

6. μοι, dativus commodi, signifying 'for my benefit.' We can employ in this instance a similar dative in English, 'place me the Persians against the gates' etc.

15, 16. τά τε ἄλλα . . . καὶ δὴ καὶ. Cf. on § 1, l. 23.

17. τὸ ἐντεῦθεν, adverbial, 'as to what follows.'

§ 4.

4. τὴν ἐτέραν πύλην, 'one of the two gates,' cf. *alter consulum*, 'one of the two consuls.'

13. ἀγαθόν, used as a substantive, 'gain,' 'benefit.'

23, 24. παρέλαβεν . . . συνεθήκατο, aorists with a pluperfect force. Cf. on VIII. B, § 3, l. 10.

27, 28. Μαθόντες . . . παρεχόμενον. 'Learning that he displayed deeds that matched his words.' *Μαθάνω* takes the participial construction in place of the accusative with infinitive; cf. on VIII. C, § 2, l. 3.

33. Ζώπυρον . . . στόμασιν, 'had the name of Zopyrus on their lips.'

36, 37. πάντα δὴ ἦν, κ.τ.λ. 'Z. was everything to the Babylonians.'

45. Τῶν Βαβυλωνίων, οἱ μὲν . . . οὔτοι, 'Those of the Babylonians who,' etc. Cf. note on οὔτοι, § 1, l. 23.

§ 5.

2. ἐκράτησε = the English pluperfect.

5. μάλιστα ἐς τ., 'to the number of about 3000.'

9, 10. οὔτε τῶν ὕστερον . . . οὔτε τῶν πρότερον, 'either of later or of earlier times.' οὔτε . . . οὔτε must not in this passage be translated 'neither . . . nor,' since we have already had one negative in οὐδεὶς. For the accumulation of negatives in Greek, cf. on VIII. A, § 1, l. 16.

13. ἀπαθὴ τῆς αἰκίας, adjectives in which a *privative* forms part of the compound are regularly accompanied by the genitive; e.g. *κακῶν ἄγαιστος*, 'without-a-taste-of evils'; *ἀμιγῆς βαρβάρων*, 'unmixed-with barbarians.'

15, 16. δῶρα ... τιμιώτατα, ' (Such) gifts as are held in most esteem among the Persians.' Notice the imperfect ἐδίδου, of gifts renewed each year, in contrast to ἔδωκεν in the next line.

15. ἀνὰ πᾶν ἔτος, distributive, 'every year.' 'Ανά, lit. 'up,' is often used in the sense of 'from top to bottom,' hence 'throughout' any place or space of time, e.g. ἀνὰ πᾶσαν τὴν ἡμέραν, 'all through the day.' Then by an easy transition it comes to imply that some action in itself momentary happens *throughout* a repetition of similar periods, e.g. ἀνὰ πᾶσαν ἡμέραν, 'every day.'

XII.

TOMB OF QUEEN NITOCRIS.

Nitocris has already been mentioned at the beginning of the notes on No. XI. A.

3. κατασκευάσατο. The force of the preposition in this word is worth noticing. It implies that the thing which is spoken of as built or got ready is intended for a fixed and permanent structure. Thus the noun κατασκευή is used of 'fixtures' in contrast to παρασκευή, or 'moveable furniture or goods.'

8. Μὴ σπανίσας γε, equivalent to a conditional clause, εἰν γε μὴ σπανίση, hence μή and not οὐ is the appropriate negative with the participle.

9. ἄλλως, 'for any other reason.'

9. οὐ γὰρ ἄμεινον, sc. ἐστι, 'for it is not *well*,' lit. *better*, but ἄμεινον in this phrase has almost lost its comparative force. Compare IX. b, l. 15, note, where ἄμεινον is strengthened by μάλλον to give it its full comparative signification. The expression οὐ γὰρ ἄμεινον was evidently a stock phrase which had been in use probably for centuries before the time of Herodotus, since it is found in several passages in Epic hexameters, forming, it will be observed, the last two feet of the line — — — — —.

11. καὶ δεινὸν .. καὶ χρημάτων κ.τ.λ. Notice that the first καὶ ('both') is somewhat misplaced, as it belongs not to δεινὸν ἐδόκει, but to μηδὲν χρῆσθαι, "It seemed a great pity both to make no use of the gates," etc. Δεινός (from δέος, 'fear') lit. 'fearful,' 'terrible,' 'awful,' is often used in Greek literature

like these English words in their colloquial or 'slang' signification; so here δεινὸν resembles such expressions as 'an awful shame' or 'a terrible pity.' Of course, however, it would not do to translate in this manner, since this would be translating into English 'slang' what the Greeks did not regard as such at all.

14. οὐδέν, adverbially, 'not at all.'

15. ὅτι ὕπερ, κ.τ.λ., 'because the corpse would be above his head as he drove through.' διεξελαύνοντι = εἰ διεξήλαννεν, so that the sentence is one which implies an unfulfilled condition.

19. ἀνέωγες, imperfect from ἀνοίγω (or ἀνοίγνυμι). It is doubly augmented like ἐώρων from ὀρά-ω, and the aorist ἐάλων from the root 'ἄλ.

XIII.

THE BABYLONIAN WIFE-MARKET.

1. Κατὰ κώμας ἐκάστας, 'throughout,' or 'in every village.' Κατά, lit. 'down,' is often used with the accusative, like the opposite ἀνά, 'up,' in the sense of 'up and down,' 'all through,' hence distributively of something that takes place *throughout* a number of individual instances. (Cf. on XI. § 5, l. 15.) Similarly κατὰ μίαν ἐκάστην in l. 4 = 'one by one.'

2. ὅσαι ... γίγνουντο, the optative implies *indefinite frequency* in past time. 'As many maidens as became (each year) ripe for marriage.' In the next clause translate the words in the order: ταύτας ἐσῆγον ἐς ἓν χω. ἀθρ. ὅπως συναγ. πάσας.

8. ἐπὶ συνοικῆσει, 'for marriage.' For this usage of ἐπί, cf. on XI. A, l. 17.

12, 13. Ὡς ... διεξέλθοι, the aorist retains its pluperfect signification with ὥς (see note on VIII. B, § 3, l. 20) even though it is in the optative mood, to express indefinite frequency (cf. on l. 2). 'After the herald had (on each occasion) sold off all (lit. gone through in his sale) the most beautiful,' etc.

18. ἐξεδίδοσαν, 'gave in wedlock,' since the money by which the beautiful brides were bought, enabled husbands in their turn to be bought for the ugly.

XIV.

STORIES OF THE ALCMAEONID FAMILY.

2. ἀπό, 'from the time of,' 'after.'

9. ἐνδύς. Notice the distinction between the active ἐνδύω χιτῶνα, 'I put a tunic on (someone else),' and ἐνδύομαι χιτ., 'I put it on myself.' ἐνδύς, however, although an active form, signifies 'having put on (himself),' because the second or strong aorist active has the signification of the middle.

10, 11. οὓς ἤρρισκεν ὄντας, 'which he found to be.' The participle and not the infinitive, is used after εὐρίσκω, because it has the force of a verb of perception. Cf. on VIII. C, § 2, l. 3.

15. μετὰ δὲ, adverbial, = ἔπειτα δὲ.

πλησάμ. τοῦ χρυσοῦ, 'having filled with the gold,' see Vocab., πίμπλημι.

16. διαπάσας τοῦ ψήγματος, 'some of the gold-dust,' partitive genitive.

(b.)

3. γυναῖκα, in apposition to ταύτην, 'to bestow her as wife.'

4. Ὀλυμπίων . . ὄντων, the Olympic games were a religious festival in honour of Zeus. They took place every four years at Olympia in Elis, a western district of the Peloponnese, and they were regarded as the greatest periodical ceremony in the Hellenic world. During their celebration all warfare between Greek states was supposed to be in abeyance, and the Greeks of the highest rank crowded to the performance from every Greek city and colony around the coasts of the Mediterranean. Consequently Cleisthenes could have chosen no more suitable occasion for finding a distinguished husband for his daughter.

4. νικῶν. We might have expected the aorist νικήσας, 'having conquered,' but the present νικῶν perhaps expresses 'while celebrating his victory,' for such an event was usually followed by a feast and thanksgiving service to a god, accompanied by songs composed specially for the occasion often by the best living poets.

7. ὡς κυρώσοντος, κ.τ.λ., 'on the understanding that Cleisthenes would,' etc. See on VIII. B, § 3, l. 15.

10. μνηστήρες, appositional, 'came as suitors.'

11. ὁ Ἀλκμαιῶνος, supply υἱός, the phrase being so common that the noun was taken for granted. In the next line the article also is omitted, Ἴππ. Τισάνδρου.

15. ἀνεπίθετο. The preposition ἀνά when compounded with a verb has an intensifying force, 'made thorough enquiries about.' This is easily traceable from the literal meaning 'up,' hence 'right up to the end.'

μετὰ δέ, adverbial, = ἔπειτα δέ.

κατέχων ἐνιαυτὸν, 'keeping (them) for a year.'

16. αὐτῶν, gen. dependent on τῆς τε ἀνδρ. ... ὀργῆς, which are governed by διεπειράτο, 'made a trial of.'

24. Ὡς ... ἐδείπνησαν, 'when they had dined,' see on VIII. § 3, l. 10.

μουσικῆ, the term includes both singing and playing and even dancing. Contests in these accomplishments were common among the Greeks from the earliest times, and were particularly popular as an after-dinner amusement among Greek gentlemen.

25, 26. κατέχων τοὺς ἄλλους, lit. 'restraining the rest,' probably in the sense of 'holding them spell-bound.'

28. Καί πως ... ὤρχεῖτο, 'and he danced in a sort of manner which gave himself great pleasure.'

34. ἀποστρυγῶν, κ.τ.λ., 'detesting the idea of Hipp. becoming his son-in-law,' lit. 'detesting (the thought) that H. should become': ἂν γενέσθαι is of course the dependent form of ἂν γένοιτο.

40. φροντῖς, supply ἐστι.

41. σιγὴν ποιησάμενος, 'having procured silence.' The force of the middle is that he procured silence for himself, i.e. to make himself heard, and thus the phrase is quite different from ὀργὴν or θαῦμα ποιέσθαι in xv. B, § 3, l. 5 (note).

43. οἶόν τε, to be taken together, see Vocab. οἶος.

46. πᾶσι κατὰ νοῦν ποιεῖν, 'to act so as to suit the wishes of everybody.' πᾶσι is the *dativus commodi*, 'satisfactorily for everybody': or the phrase may mean 'to act according to my own inclinations in the interest of everybody.'

XV.

EXPLORATION OF AFRICA.

A. THE PIGMIES.

These Pigmies are apparently the same race of men as that discovered recently by Mr. Stanley in Central Africa, and thus have probably existed in that region for thousands of years. Mr. Stanley describes the dwarves as being about four feet in height, or a little more, and the words of Herodotus in l. 32, *μετρίων ἐλάσσονες ἀνδρῶν*, 'smaller than men of medium size,' correspond closely enough. Had the accounts given to Herodotus been purely fictitious, the love of the marvellous would probably have ascribed to the Pigmies a size very much further below that of ordinary mankind.

4. *ἔχει φράσαι*, 'has (anything) to say about,' etc., *i.e.* 'is able to describe.' Cf. *Vocab.*, *ἔχω*.

8. *ἀφίκοντο ἐς λέσχην*, 'fell into conversation about,' 'went on to talk about.' *ὡς* '(saying) that,' a verb such as *λέγοντες* being implied in the noun *λέσχην*.

11. *πλέον λέγειν*, 'anything more than was already known,' 'anything new.'

13. *ἄλλα τε μηχαν.* ... *καὶ δὴ καὶ*, see on XI. B, § 1, l. 23. Transl. : 'who, among other strange objects, appointed by lot,' etc. Notice the optatives *μηχανῶντο*, *ἀποκληρώσειαν*, due to the relative clause being in *oratio obliqua*.

15. *ὄψομένους*. The future participle often, as in this case, expresses purpose, and may be rendered by the present infinitive in English, 'to explore.'

16. *τὰ κατὰ τὴν βορείαν θάλασσαν*, either 'the region that stretches down to,' or more probably 'the region that stretches along the Northern Sea,' *κατὰ* signifying extension up and down (cf. on IX. a. l. 4), XIII. l. 1. The Northern sea is of course the Mediterranean.

19. *Ἕλληνες καὶ Φοίνικες*, referring to the Greek and Phoenician colonies on the north coast of Africa, chief of which were respectively Cyrene and Carthage.

19, 20. *τὰ καθύπερθε*, adverbial accusative, 'in the regions beyond there.'

21. ψάμμος τε ἐστὶ, κ.τ.λ. Supply ἡ Λιβύη as the subject of ἐστὶ. 'Libya is a sandy district and waterless to a wonderful degree,' etc. Notice that τε ... καὶ in this passage connect, not similar parts of speech, as is regularly the case, but a noun, ψάμμος, and an adjective, ἄνυδρος, ψάμμος being practically equivalent to the adjective ψαμμώδης.

25. τῆς οἰκουμένης, supply γῆς or χώρας; similarly with τὴν θηριώδη.

34, 35. τὸ μέγεθος and χρῶμα are accusative of respect, 'in size,' etc.

39. δεδηλώσθω. "The perfect imperative is most common in the third person singular of the passive, where it expresses a command that something just done or about to be done shall be *decisive* and *final*." (Goodwin's *Moods and Tenses*, p. 33.) Thus ταῦτα εἰρήσθω = 'let this be said and no more.'

43. Νεῖλον, partly from the fact of there being crocodiles in it, and partly from the direction of its course from west to east; for Herodotus goes on to use the following curious argument about the unknown course of the upper Nile:—The Nile, the greatest river in Africa, must correspond, he says, to the Danube, the greatest river known to him in Europe; and as the Danube flows for a long distance in its upper course from east to west, it is reasonable to conclude that the Nile does the same. The river here spoken of is more probably the Niger.

B. THE AETHIOPAINS.

§ 1.

1, 2. τοὺς Μακροβίους Αἰθίοπας, merely a mythical branch of the Aethiopian race.

2. οἰκουμένους Λιβύης, κ.τ.λ. Λιβύης is the partitive genitive, 'dwelling in (that part) of Libya (which is) on the Southern Sea.'

4, 5. ὄψομένους τὴν ... τράπεζαν ... εἰ ἔστιν. The construction is equivalent to ὄψομ. εἰ ἢ ... τράπεζα ἔστι, 'to see if the sun's table really exists.' This accusative which may be called anticipatory is regularly used after verbs of perception; see on IX. (c) l. 11. Τράπεζαν is used in this passage for 'table,' not in its literal meaning, but in the sense of 'meal.'

6. τῷ λόγῳ, 'professedly,' 'ostensibly.'

8. Ἡ τράπεζα τοῦ ἡλίου. This is the only account we have of the so-called 'Sun's-Table.' The myth, doubtless, had no such literal explanation as that given below by Herodotus, but was perhaps a mere poetical fiction descriptive of the power of the sun in the Equatorial or neighbouring regions.

10, 11. τὰς νύκτας ... τὰς ... ἡμέρας. The accusative not only expresses 'time how long,' but also, as in this case, the time *during* or *within which*.

14. ἡ ... τράπεζα ... καλουμένη, 'the so-called table of the sun.'

16, 17. τῶν Ἰχθυ. ἀνδρῶν, partitive genitive, dependent on *τινας*.

18. ἐπεὶ ἀφίκοντο, aorist for pluperfect; see on VIII. B, § 3, l. 10.

20. εἶμα. Gifts of clothing have always been common among Oriental people. In the Old Testament, for instance, Naaman bestows two changes of raiment on Gehazi, Elisha's servant.

χρυσοῦν στρεπτὸν περιαιχένιον. Two adjectives are not commonly placed in agreement with a noun unconnected by a conjunction; but in this instance *στρεπτὸν* is taken so closely with *περαιαιχένιον* that the two words form a single idea, 'a twisted-necklace.'

21. μύρου ἀλάβαστρον, another favourite gift among Orientals, the same present being offered to Our Lord in St. Matthew xxvi. 7, *προσηλθεν αὐτῷ γυνὴ ἔχουσα ἀλάβαστρον μύρου βαρντίμου.*

23-25. νόμοις δὲ καὶ ἄλλοις ... τοιῷδε, 'besides other customs different from (those of) the rest of mankind, they employ the following in particular in connection with the sovereignty. For *καὶ ἄλλοις ... καὶ δὴ καὶ*, see on XI. B, § 1, l. 23; for *κεχωρ. τῶν ἄλλων ἀνθρ.* = *κεχ. τῶν νόμων τῶν ἄλλων ἀνθρώπων*, see on VIII. B, § 2, l. 17.

26. κατὰ τὸ μέγεθος, 'in proportion to his stature.'

32, 33. οἷς ... χρώμενος, 'in the use of which he too takes special delight.'

34. κάτοπται, appositional, 'as spies.'

35. Ούτε, κ.τ.λ., the negative properly belongs to βουλόμενος, 'neither did the king send you ... because he wished.'

39, 40. οὐτ' ἂν ... ἦγεν, notice the change from the aorist ἐπεθύμησε to the imperf., 'neither would he be leading into slavery,' as if Cambyses had already begun the process, the sending of the spies being the first step.

44. οὕτως εὐπετῶς, 'as easily as (I do it),' for he suits the action to the word (l.47).

45, 46. ἐπὶ νοῦν τρέπ. Αἰθίοψι, 'put it into the mind of the Aethiopians,' lit. 'for the Aethiopians.'

§ 2.

1. ἦρετο ὅτι εἴη. Why optative? See on x., l. 8.

8. εἶσι, the mood as well as the tense of the *oratio recta* is often retained in the *oratio obliqua*, instead of being changed to the optative. Cf. ll. 13, 14, 17, and see on VIII. A, § 3, l. 7.

13, 14. ὅπ. χρόνον μακρότατον, 'how much time at the longest,' or 'what was the longest time that,' etc.

17. Πρὸς ταῦτα, 'thereupon.' lit. '(in answer) to this.'

οὐδέν, adverbial.

18. κόπρον, alluding of course to the manure so essential in agriculture.

19. δύνασθαι. What would this be in the *oratio recta*?

20. φράζων τὸν οἶνον, 'referring to the wine.'

§ 3.

5. Θαῦμα ποιουμένων, 'manifesting surprise.' Herodotus frequently uses ποιέσθαι with a noun in this manner, when we might have expected a verb alone, e.g. in this case θαναμαζόντων. Similarly in § 4, l. 2, ὀργήν ποιησάμενος = ὀργισθεῖς, 'flying into a passion.' Ποιέσθαι has the full force of the middle, lit. 'to create, or, arouse wonder, anger, etc., in oneself.'

7. ὄζει, here used impersonally, 'there was a smell from it, as of violets.' The genitive (ἰων) is the usual case after verbs relating to the senses of smell or taste.

8. ἄσθενες, lit. 'weak,' in the sense of the Latin *tenuis*, as the opposite of 'gross.' Thus the meaning here is 'rarified.'

12, 13. διὰ τὸ ὕδωρ ... μακρόβιοι ἂν εἶεν, 'they are likely to be long-lived on account of this water,' i.e. 'this water is likely to be, or probably is, the cause of their long life.' ἂν εἶεν expresses that the writer is uncertain not about the fact of their long life, but as to whether it is really because of the water.

εἰ ἐστὶν ἀληθῶς, etc., 'if what is reported really is a fact.'

14. Ἀπὸ τῆς κρήνης δέ. Regularly δέ comes second in its clause, but the words ἀπὸ τῆς κρ. are so closely connected grammatically as to form practically a single word.

16. ἐδέδεντο, 'had been bound,' when cast into prison; but it is practically equivalent to the simple past tense 'were bound,' or 'were lying bound.'

§ 4.

2. ὀργὴν ποιησ. See on § 3, l. 5.

5. οἷα ... ὢν, 'just as if he were.' οἷα, adverbial.

5, 6. ὡς ἤκουε. Cf. on VIII. B, § 3, l. 10.

8. αὐτίκα ... ἐπελελοίπειν, the pluperfect where we might expect the aorist represents the situation more graphically, 'suddenly (they found that) the bread had failed them.'

10, 11. εἰ ... ἐγνωσιμάχει καὶ ἀπήγεν ... ἦν ἂν. In spite of the imperfect, we must render this as an unfulfilled condition in *past* time, 'if he *had* adopted a different resolution, and *had* led his army back, he would *have been*,' etc. The imperfect is used instead of the aorist because the action implies continuity.

11, 12. ἐπὶ τῇ ... ἁμαρτάδι. Ἐπὶ is here temporal; from 'upon' it comes to mean 'following close upon,' 'behind,' hence 'after.'

12. νῦν δέ, 'but as things were.'

13. οὐδένα λόγον ποιούμενος = οὐδὲν λογιζόμενος, 'without taking any consideration.' Cf. above on § 3, l. 5.

XVI.

THE VICTORY OF SALAMIS.

§ 1.

1. ὡς ἐξηγγέλθη, aorist in pluperfect sense. Cf. on VIII. B, § 3, l. 10.

2. ὡς ἔσχε τὰ περὶ, κ.τ.λ., 'how affairs stood with regard to,' etc. ἔσχε, intransitive.

4. ὡς ἀποθευσόμενοι, 'with the intention of,' etc. See on VIII. B, § 3, l. 15.

5. τοῦ Ἴσθμου, the Isthmus of Corinth.

6. καὶ οἷ, ὅς is here used as a demonstrative. See Vocab.

9. εἴη, optative because in an interrogative clause dependent on a past verb.

12. ἄρα has its force of 'contrary to expectation' (see on VI., l. 29, VIII. A, § 3, l. 3), thus, 'you think you are going to fight for Greece at the Isthmus, but you will find that you will have no fatherland at all to fight for.'

14. ἕκαστοι, the plural implies collective bodies of men, 'the men of each state.'

18. ἀναγνώσαι, 'to win over.' ἀνά in this verb as in ἀναπέθεσθαι (VIII. C, § 1, l. 6) has the force of 'winning back to one's side or opinion.' Notice that ἀναγιγνώσκω in Attic Greek never has this meaning, but signifies 'I read.'

§ 2.

3. θέλειν. In Attic prose the longer form, ἐθέλειν, is more usual.

5. εἴ τι θέλει, supply λέγειν, 'if he has anything to say.' The mood of the *oratio recta* is retained, instead of being changed to the optative. Cf. on VIII. A, § 4, l. 7.

6. καταλέγει, 'goes through in detail.'

10. Ὡς δὲ ἄρα, 'and when actually.' Cf. above on § 1, l. 12.

11. τὸν λόγον ὧν ἕνεκα = τὸν λόγ. τοῦτων ὧν ἕν., 'his account of those things for the sake of which,' transl. 'his reasons for assembling,' etc.

συνήγαγε, has a pluperfect force.

§ 3.

1. Τότε μὲν, 'at that time on the one hand' implies ἔπειτα δὲ, 'but afterwards.' This subsequent occasion occurs in § 4, l. 6 *seq.*

3. Ἐν σοὶ ... ἔστι, 'It rests with you.'

6, 7. τὰ εἰκότα ἐκ τοῦ πολέμου, 'the probable results of warfare.'

7. πολὺ κρατήσομεν, 'we shall have a great advantage': πολὺ, adverbial.

8. πρὸς ἡμῶν, 'in our favour,' lit. 'from our side,' *i.e.*, 'belonging to our side,' 'on our side.'

9. περιγίγνεται, 'escapes' by not falling at once into the hands of the enemy, as would be the case if the Greeks withdrew to the Isthmus.

ἐκείνων, *i.e.* the Persians.

10. καὶ μὴν. See Vocab., μὴν.

14. ὑμῖν, *dativus incommodi*, 'to trouble you.'

§ 4.

6. Τότε δὴ, 'then at last,' after previously restraining his anger; see on § 3, l. 1.

8. ἕως ἄν ... ᾧσι, the construction of the *oratio recta* retained unchanged in the *obliqua*. Cf. on VIII. A, § 4, l. 7.

11. τῷ λόγῳ διέβαινε, lit. 'he crossed over in his remarks,' *i.e.*, 'he transferred his remarks to,' etc.

12, 13. Σὺ εἰ ... ἔσει. This sentence is merely the protasis of a conditional, with the apodosis or principal clause not expressed but implied. Thus: 'if you will remain and play the man (all will be well).' This usage occurs in not a few instances in Greek, where the implied apodosis admits of no doubt.

15. ὡς ἔχομεν, 'as we are,' *i.e.* without further hesitation; ἔχομεν, intrans.

16. ἡμετέρα. It is not certain upon what foundation this claim rested.

20. ἀν-ειδιάσκειτο. For the force of ἀνὰ cf. on ἀναγνώσαι, § 1, l. 18, and see Vocab.

21, 22. **ἀν ἐγίγνωτο.** We might expect rather the aorist in reference to past time. The imperfect, however, takes us back to the sentiments of Eurybiades, (He felt that) 'they would be,' etc.

22. **ταύτην**, explained by *αὐτοῦ μὲν. διαναυμ.*

23. **διαναυμαχεῖν.** Notice the intensifying force of *διὰ*, 'fight to the end.'

§ 5.

3. **ἐς τὴν ὑστεραίαν.** We must translate 'on the morrow' as if it were *ἐν τῇ ὑστεραίᾳ*, but *ἐς* is used like the Latin *in* with the accusative to express that something is done *with a view to* or *looking ahead to* a future occasion. 'Against' is sometimes used in a similar manner.

14. **πλοῖω**, 'in a boat,' but the dative is probably instrumental with *πέμπει*, 'sends by means of a boat.'

18, 19. **τυγχάνει βουλόμενος**, 'happens to wish.' Notice the participial construction after *τυγχάνω*.

24. **ἑαυτούς** is here used for *ἀλλήλους*, 'each other.'

29. **μέσαι νύκτες**, 'midnight.' The plural of *νύξ* is constantly used, especially with *μέσαι*, where we might have expected the singular.

τὸ ἀφ' ἑσπέρας, 'the western wing,' more properly the north-western wing. The Persian fleet had first taken up their position, according to Herodotus, off Phalerum, while the Greek fleet, as indicated in the Plan, lay in the harbour or bay off the town of Salamis. On receiving the message of Themistocles the whole Persian fleet was apparently moved upwards in a north-westerly direction so as to front the Greek fleet, cutting off also the chance of their retreat round the north of Salamis by the bay of Eleusis. It will be seen from the Plan that the south-eastern end could not be so closely occupied as the north-western, and thus Aristides was able to elude the Persian vessels.

§ 6.

5. **ἔξωστρακισμένος.** Ostracism was a peculiar form of banishment practised at Athens, which was introduced by the legislator Cleisthenes for the purpose of preventing party-strife

from breaking out into civil war. When the animosity between two political factions and their leaders became excessive, the citizens were ordered to meet and each to inscribe on a tile or potsherd (*ὄστρακον*) the name of any citizen whom he thought a possible source of danger to the peace of the state. The man against whom the majority of votes was recorded, provided the total against him reached a certain number, was forced to go into exile for ten years. His property, however, was not confiscated as in ordinary cases of banishment, and the decision against him probably brought him little discredit. Aristides, who was the leader of what may be called the conservative party at Athens, had for three or four years been bitterly opposed to Themistocles, until the contention was ended by the ostracism of the former. It was Themistocles himself who, shortly before Salamis, had proposed the recall of all exiles, including Aristides.

8. *στὰς ἐπὶ τὸ συνέδριον*, 'coming before the council.' *στὰς* followed by *ἐπί* with the accusative, implies, 'coming to the council and standing there.'

10, 11. *λήθην ποιούμενος*, 'assuming forgetfulness.' Cf. on xv. B, § 3, l. 5.

15, 16. *ἐν τε τῷ ἄλλῳ ... τῷδε*, 'on this occasion above all others.' See on xi. B, § 1, l. 23.

16, 17. *περὶ τοῦ ὁπότερος ... ἐργάσεται*, 'as to which of us shall perform.' The clause *ὁπότερος ... ἐργάσεται* is treated as a quasi-substantive to which the definite article *τοῦ* is prefixed, lit. 'about the (question as to).'

§ 7.

1. *χρηστὰ διακελεύει*, *i.e.* with regard to their working together for the common good (§ 6, l. 15 etc.).

2. *ἄ* implies an antecedent *τοῦτων*, genitive dependent on *αὐτόπτης*.

18, 19. *ἐπείθοντο τὰ ἐξαγγελθέντα*, see Vocab. for construction.

§ 8.

2. *ὡς ναυμαχίσοντες*, 'with the intention of,' etc. For *ὡς* with the participle, see viii. B, § 3, l. 15.

4, 5. ἐπὶ πρύμναν ἀνεκρούοντο, 'were backing water,' lit. 'were thrusting, or rowing, back (their ships) sternwards.' In l. 12, the phrase is slightly varied, πρύμναν ἀνακρούεσθε, lit. 'thrusting back the stern.'

5. Notice the force of the imperfects ἀνεκρούοντο and ὤκελλον, 'were just on the point of backing,' etc.

11. μέχρι πόσου, supply χρόνου, 'for how long?'

§ 9.

2. τὸ ... ἐσπέρας κέρας, the wing, properly on the north-west, which had been sent to cut off the retreat of the Greeks towards the Bay of Eleusis. Cf. on § 5, l. 29.

5. ἐν τῇ Σαλαμῖνι. In contrast to other vessels which were destroyed outside the straits while trying to escape from the scene of action to Phalerum. See § 10, l. 13.

7. σὺν κόσμῳ, κ.τ.λ. These words imply that the Greeks very quickly recovered from their panic, and fought not only with bravery, but with discipline and coolness; whereas the Barbarians, judging from the words οὔτε τεταγμένων ἔτι, etc., seem to have quickly lost heart, and although they fought strenuously (ll. 10-13) they were apparently too excited to think of the proper tactics of naval warfare.

9. ἤμελλε, see μέλλω.

11. ταύτην τὴν ἡμέραν, adverbial, 'throughout this day.'

μακρῶ, 'by far': πολὺ is more usual in Attic prose.

πρὸς Εὐβοίᾳ. Referring to the engagements off Artemisium on the north coast of Eubœa, where the Greek fleet had first been stationed.

§ 10.

6. τισιν, *dativus incommodi*. Transl. 'If any had their ships destroyed.'

13. ἐκπλεόντων, *i.e.* 'sailing out of the battle, or out of the straits.'

14. ὑποστάντες. Notice the force of the preposition. See Vocab., ὑπό when compounded with a verb.

19. φερόμενοι, 'as they hastened on.'

21. ὑπὸ τὸν πέζον στράτον, 'under the shelter of their land-force.' It must be remembered that in those days ships of war were light enough to be beached and drawn up on the shore, and thus could be protected by a land-army.

XVII.

GOLD PROCURED IN INDIA AMONG ANT-BEARS.

3. μέγεθος ... κυνῶν ἔλασσον, 'a size less than that of dogs.' Cf. on VIII. B, § 2, l. 16.

8. εἶδος, 'in appearance,' accusative of reference or respect.

11. σειραφόρον. This term is usually applied to an outside horse in a chariot-team which pulls by the trace only and not by the yoke. In this instance it signifies 'a led-camel.' These two male led-camels do not assist, it will be noticed, in carrying either the man or the burden. They are taken partly as a means of arresting the pursuit by sacrificing first one and then the other male camel to the ant-bears (l. 27), and partly, it would seem, because the female alone would have endeavoured to return home to her young ones before reaching the land of the ant-bears at all. It is somewhat surprising that Herodotus, who is usually so careful in the details of his descriptions, does not explain the matter more fully.

26. προϋλάμβανον, contr. from προ-ελάμβανον.

28, 29. παραλύονται ἐφελκόμενοι, κ.τ.λ., 'are set loose, when they begin to drag, but not both at the same time,' in order that the pursuers may be twice delayed by a capture. Compare the tales of escapes from wolves in Russia.

30. ἐνδιδόασι μαλ. οὐδέν, 'show no sign of flagging.'

XVIII.

HOW THE SPICES OF ARABIA ARE OBTAINED.

(a)

7. τὸ μέγεθος .. τὸ εἶδος, accusative of respect, 'in size,' 'in appearance.'

12. βύρσαις καὶ δέρμασιν ἄλλοις. Both βύρσ. and δέρμ. signify 'hides,' but it is supposed that βύρσαις in this passage

stands for 'ox-hides,' the commonest kind, and *δέρμασιν ἄλλοις* for 'skins of other descriptions.'

16. *τέτριγε δεινόν*, 'utter loud cries.' For *δεινόν*, lit. 'fearful,' see on XII. l. 11; the perfect *τέτριγε* is used with a present meaning, and this usage is particularly common with verbs expressing a sustained cry or sound, the perfect denoting as usual a lasting state; e.g. *κέκραγα, κέκληγα*, both meaning 'I cry, or shout.'

27, 28. *τὰ μέλη διατ. ὡς μέγιστα*, 'cutting up the limbs in as large pieces as possible.' See Vocab., Ωs.

(b)

3, 4. *ἄς εἴ τις, κ.τ.λ.*, 'and if one were to suffer them to drag *these*, they would have sores owing to their tails rubbing along the ground.' The relative pronoun both in Greek and Latin must often, especially after a semicolon or full stop, be turned in English by 'and' with a demonstrative pronoun. Notice the apparent pun in *ἐφέλλκειν* and *ἔλκη* which can hardly be represented in English.

6. *ἐπίσταται ... τοσοῦτο*, 'understand carpentering up to this point,' i.e. sufficiently to prevent the tails from dragging; for *τοσοῦτο* strictly speaking refers not to what follows (i.e. in this case, the manufacture of the little carts), but, like *οὗτος*, to what precedes; cf. on VIII. A, § 1, l. 6.

8, 9. *καὶ ἐπὶ πῆχυν πλάτος*, '(being) even as much as a cubit in breadth.' *ἐπὶ*, 'on to,' 'up to,' 'as far as,' hence 'as much as.' *πλάτος*, accus. of respect.

XIX.

SCYTHIAN PROPHETS, ETC.

2. *ράβδοις*. Prophecy by the aid of wands was once a wide-spread custom, found for instance among the Egyptians (Genesis c. vii.), the Chaldaeans (Ezekiel xxi. 21), and the ancient Germans (Tacit. *Germ.* 10).

4. *ἐπὶ μίαν .. τιθέντες*, 'placing the wands each one behind another.' *Ἐπὶ* is used especially in military phrases, either with the genitive or the accusative, to express 'so many deep,' e.g. *ἐπὶ πολλοὺς τάσσειν* = 'to draw up a column many men deep'; *ἐπὶ ὀκτῶ νῆας*, of a fleet eight ships deep.

5. ἅμα τε λέγοντες, 'and while saying,' see on VIII. B. § 2, l. 31.

6. κατὰ μίαν, 'one by one,' κατὰ being used distributively (see on XIII. l. 1). From the word *αὐθις* we may probably assume that the wands were not only placed 'one by one' but also 'one behind the other' (ἐπὶ μίαν) as before.

12. λέγοντες τῶν ἀστῶν, κ.τ.λ. 'Mentioning (that one) of the citizens whomsoever they do mention.

15. διειλημμένος, see διαλαμβάνω.

16. ἐπιορκῆσαι. Notice that when an infinitive (or an optative) is dependent on a verb of saying or the like, the tenses retain the full signification which they bear in the indicative. Thus ἐπιορκῆσαι is used here not because the action was a single or momentary one (usually the entire signification of the aorist when not in the indicative mood), but because the actual word used by the prophets was ἐπιώρκησε, 'he foreswore' on some past occasion. The same applies to φάμενος ἐπιορκῆσαι in l. 19. Cf. on IX. (d), l. 16.

17. ἐπιορκήσας φαίνεται, 'is shown (*not*, appears) to have foresworn,' see Vocab., φαίνομαι, for distinction between φαίνομαι with infinitive and with participle.

19. οὐ φάμενος ἐπ., 'declaring he has not,' etc. In such cases οὐ, which properly belongs to the dependent verb in the infinitive, is placed closely before φημί, just as in Latin 'nego me fecisse,' = dico me non fecisse.

27. μάλα ἄλλοι, 'many others,' lit. 'others to a great extent or number.'

28. δέδοκται, κ.τ.λ., 'it is decreed for the first set of prophets to be put to death.' The perfect δέδοκται is used almost with a present signification, implying that the decree has been made and is still in force. The dative after the verb in this instance has not its usual meaning of 'seem good to,' 'be resolved upon by,' but 'it is decreed *against*.'

(b.)

2. ἐμποδίσαντες. In Attic prose this word usually signifies 'hinder.'

XX.

THE POWER OF CUSTOM.

3. τῶδε, 'the following,' see on VIII. A, § 1, l. 6.
5. ἐφ' ὅπόσῳ ... χρήματι, 'for what price,' 'on what terms.'
8. Ἰνδῶν τοὺς καλ. Κ., 'the race of Indians who are called Callatiae.'
11. κατακάειν πυρί, this being of course the Greek custom.

VOCABULARY I.

An asterisk placed against a Greek word implies that it is not found, at any rate under normal conditions, in the language of Attic Prose, and is therefore not to be used in Prose Composition. An asterisk against some particular signification implies that the Greek word, though employed in Attic Prose, is not used in that sense.

A.

ἀβουλία, ἡ, want of good counsel, imprudence.

ἀγαθός, -ή, -όν, good, also brave.

*ἀγαθουργία (ἀγαθο-εργία), ἡ, good service.

ἄγαλμα, τό (lit. a glory, honour, hence) a statue or image in honour of a god.

ἄγαν, too much, too.

*ἀγγελιαφόρος, -ον, adj. bearing a message, hence as subst. a messenger.

ἀγγέλλω, to give a message, report.

*ἄγγος, τό, a jar, pail, urn etc.

*ἄγκιστρον, τό, a fish-hook.

ἀγνωμοσύνη, ἡ (ἀ privative and γνώμη), want of sense, indiscretion.

ἀγορά, ἡ, assembly, hence place of assembly, market-place.

ἀγορεύω, (lit. to speak in the ἀγορά), speak, say.

ἄγρα, ἡ, *mode of catching.

ἄγρος, ὁ, field, land, also country as opposed to town.

*ἀγχοῦ, adv. and prep. cum gen. near.

ἄγω (strong aor. ἤγαγον), (1) lead; middle in same sense. (2) Like Latin ducere, consider, deem.

ἄγών, -ῶνος, ὁ (from ἄγω, properly an assembly for games or athletic contests, hence), contest, game.

ἀγώνισμα, τό (from ἀγωνίζω, take part in a contest), *contest, *combat.

ἀδελφός, ὁ, brother.

ἀδικός, -ον, unjust, wicked; adverb, ἀδικῶς.

ἀδικῶ (-έω), *verb*, act wrongly ;
cum acc. wrong, injure.

ἄδυτον, τό, innermost shrine.

ἀεί, *adv.* always.

ἄδω, *fut.* ἄσομαι, *aor.* ἄσα, *sing.*

*ἀθλος, ὁ, contest, especially for
a prize, also task.

*ἀθλοφόρος, -ον (φέρω), bearing
off the prize, victorious.

ἄθροος, -α, -ον, *adj.* all at once,
all together.

αἰθήρια, ἡ, open sky.

αἰκία, ἡ, outrage.

αἷμα, τό, blood.

αἰμασία, ἡ, a wall, made of loose
stones etc.

*αἰνῶ (-έω), *fut.* αἰνέσω, praise.

αἶξ, αἰγός, ὁ, or ἡ, goat.

*αἰπόλιον, τό, herd of goats.

αἰρετός, -ή, -όν, *verbal adj.* (from
αἰροῦμαι), fit to be chosen,
desirable.

αἶρω, ἀρῶ, lift, raise. αἶρειν
ἴστια, hoist sail, sail off.

αἶρῶ (-έω), αἶρήσω, *strong aor.*
ἔλλον, take, capture ; in mid-
dle, αἰροῦμαι, *perf.* ἤρημαι,
take for oneself, choose.

αἰσθάνομαι, *fut.* αἰσθήσομαι,
strong aor. ἤσθόμην, perceive,
learn.

αἰσχροκερδής, -ές (κέρδος, gain),
basely eager for gain, sor-
did.

αἰσχρός, -ά, -όν, *comp.* αἰσχιῶν,
superl. αἰσχιστος, base, shame-
ful. *Adv.* αἰσχροῶς.

αἴτιον, τό (*properly neuter of*
adj. αἴτιος), cause.

αἰών, -ῶνος, ὁ, lifetime, life, also
age.

*ἀκανθώδης, -ες, thorny.

ἀκηκός, *see* ἀκούω.

ἀκίνητος, -ος, *adj.* unmoved, un-
disturbed (ἀ *privative and*
κινῶ, *move*).

ἄκος, τό, cure, remedy.

ἀκούω, *fut.* ἀκούσομαι, *perf.*
ἀκήκοα, hear—cum acc. of a
thing, but gen. of a person,
often also cum gen. of a thing ;
with κακῶς, εὖ, ἄμεινον etc.
ἀκούειν = to hear oneself called,
have a report, thus ἄμεινον
ἀκούειν, to have a better re-
putation.

ἄκρα, *subst. fem.* (*properly fem.*
of ἄκρος, high), peak, top,
promontory.

ἀκριβῶς, *adv.* of ἀκριβής, ex-
actly.

ἀκρό-πολις (*the high part of the*
city), citadel ; especially the
Acropolis at Athens.

ἄκων (ἀ *privative and* ἐκών), un-
willing.

ἀλάβαστος or -τρος, ὁ, alabaster
box.

ἀλγῶ (-έω), *verb*, have pain, am
ill.

*ἀλειψις, -εως, ἡ, anointing,
process of anointing.

ἀλήθεια, ἡ, truth.

ἀληθής, -ές, true. *Adv.* -ῶς.

ἀληθινός, -ή, -όν, genuine.

***ἄλῖα**, ἡ, assembly.

***ἄλίσσω**, fut. -ίσω, make to assemble, collect.

ἄλις, adv. (*lit. crowded or assembled together*), in abundance, enough.

ἄλίσκομαι, fut. ἄλώσομαι, perf. ἐάλωκα or ἤλωκα, aor. ἐάλων or ἤλων, am caught, captured, convicted etc.

***ἄλκῆ**, ἡ, strength, prowess, fighting-power.

***ἄλκιμος**, -ον, strong, courageous.

ἄλλά, conj. but.

ἄλλήλους, -as, -a (no nominative possible from the sense of the word), one another.

***ἄλληλο-φαγία**, ἡ (φαγεῖν, to eat), eating one another, cannibalism.

ἄλλος, -η, -ον, other; ἄλλος ... ἄλλος, one ... another, or one ... one, see note on I. I. 6; ὁ ἄλλος, the remaining; οἱ ἄλλοι, the rest.

ἄλλότριος, -α, -ον, belonging to another, hence strange, foreign; οἱ ἄλλότριοι, the strangers, foreigners.

ἄλλως (adv. of ἄλλος), otherwise, also otherwise than is right, heedlessly, vainly.

ἄλσος, τό, grove.

ἄλώπηξ, -εκός, ἡ, fox.

ἄλώσιμος, -ον, adj. (ἄλίσκομαι), able to be captured, easy to take.

ἄλωσις, -εως, ἡ, capture.

ἅμα, (1) adv. at once, at the same time; (2) prep. cum dat. at the same time with, along with.

ἄμαθής, -ές, adj. ignorant, dull.

ἄμαξα, ἡ, waggon, car.

ἄμαξις, -ίδος, ἡ, (*diminutive*), a little cart.

***ἄμαρτάς**, -άδος, ἡ, fault, mistake.

ἀμείβομαι (*mid. of ἀμείβω, change; hence lit. to change with one another, esp. of interchange of conversation*), *answer, *reply.

ἀμείνων, see ἀγαθός.

***ἀμῆνιτος**, -ον, adj. (ἀ privative and μῆνιω, am angry), without resentment.

ἄμορφος, -ον, adj. (ἀ privative and μορφή, shape), misshapen, ugly. Comp. ἀμορφέστερος, superl. ἀμορφέστατος.

ἀμύνομαι (*mid. of ἀμύνω, ward off*), ward off from oneself, repel, resist.

ἀμφιδέαι, αἰ (ἀμφί, around, δέω, bind), bracelets, anklets.

***ἀμφισβασία**, ἡ (ἀμφίς, apart, and root of βαίνω, go), difference, controversy.

ἀμφότερος, -α, -ον, each, both.

ἄν, a particle which cannot be literally translated in English. Its chief usages occur (1) in the apodosis of two sorts of conditional sen-

- tences, viz. those which imply that the condition is not fulfilled, and those which indicate indistinct futurity, (2) in connection with *εἰ, ἐπειδή, ὅτε, ὅς* etc., when these words have either a general and not a particular reference in present time, or refer to future time.
- ἀνά**, prep. usually *cum accus.*, lit. up to, also throughout, see note on XI. B, § 5, l. 15. Compounded with a verb *ἀνά* often signifies back, or again.
- ἀν-άγω**, bring up, lead forward.
- ἀνα-βαίνω**, -βήσομαι, -έβην, go up, come in turn to.
- ἀνα-βιβάζω**, make to ascend.
- ἀνα-βοῶ** (-άω), fut. βοήσομαι, cry aloud.
- ἀνα-γιγνώσκω** (see *γινώσκω*), lit. persuade back, *persuade a man to change his mind.
- ἀνάγκη**, ἡ, force, necessity; *ἀναγκαίαι*, torment, torture.
- ***ἀνά-γνωσις**, -εως, ἡ, knowing again, recognition.
- ἀνα-διδάσκω**, verb, lit. teach back, teach better, win over by argument.
- ἀνα-δίδωμι**, give forth, produce crops.
- ἀνα-ζεύγνυμι**, lit. yoke again, *ἀναζ. ναῦς*, set sail again.
- ἀναίδεια**, ἡ (*ἀν* privative *αἰδοῦμαι*, reverence, feel shame), shamelessness.
- ***ἀν-αισιμῶ** (-όω), consume.
- ἀνακῶς**, adv. carefully; *ἀν. ἔχειν*, *cum gen.* to watch carefully for.
- ἀνα-κηρύσσω** (or -ττω), publish, proclaim, *put up to auction.
- ἀνα-κρούω**, lit. thrust back; in *mid. of a ship*, back water, see on XVI. § 8, l. 4.
- ἀνα-λαμβάνω**, take up.
- ἄναξ**, -ακτος, ὁ, king.
- ἀν-άξιος**, -α, -ον, unworthy.
- ἀνα-πειθω**, lit. persuade back, bring over, or simply persuade.
- ἀνα-πετάννυμι**, fut. -πετάσω, lit. unfold back, open.
- ἀνα-πηδῶ** (-άω), leap up.
- ***ἀνα-πτύσσω**, unfold, open.
- ἀν-άπτω**, light, kindle.
- ἀνα-πυνθάνομαι**, inquire into, also learn by inquiry.
- ἀν-αριθμητος**, -ον, countless.
- ***ἀν-άρσιος** (*ἀν*- privative and *ἄρω*, fit, hence lit. not fitting), hostile, of events etc., untoward, monstrous.
- ***ἀνα-σκολοπίζω** (*σκόλοψ*, a stake), fix up on a stake, impale.
- ***ἀνα-στενάζω**, fut. -άξω, groan, lament.
- ἀνα-τέλλω**, rise, of the sun etc.
- ***ἀνα-τίθημι**, set up, espec. of a votive gift, offer.
- ἀνα-τρέπω**, overthrow.
- ***ἀνα-τρέβω**, rub to pieces, wear away.

- ἀνα-φέρω**, cast up, bring up; hence, refer to; also *intrans.* bring oneself back, restore oneself, recover oneself. See note on xv. B.
- ἀνα-φορῶ** (-έω), carry up, cast up.
- ***ἀνα-φύρω**, mix up, stain.
- ἀνα-χωρῶ** (-έω), go back, retire.
- ἀνδραγαθία**, ἡ (ἀνὴρ, ἀγαθός), manhood, bravery.
- ἀνδρείος**, -α, -ον, brave.
- ***ἀνδρῶ** (-όω), bring up to manhood; in *pass.* reach manhood, am grown up.
- ἄνεμος**, ὁ, wind.
- ἀν-εὐρίσκω**, find out, discover.
- ἀν-ηκεστός**, -όν (ἀν-privative, ἀκοῦμαι, cure), incurable; hence, grievous, intolerable, *adv.* -ῶς.
- ἀν-ηκουστῶ** (-έω), disobey (ἀν-privative, ἀκούω, hear).
- ἀνὴρ**, ὁ, man, as distinct from women, Latin *vir*.
- ἀνθ-ίστημι**, set against; in *pass.* and *intrans. act. cum dat.* stand against, withstand, resist.
- ἀνθρώπιος**, -α, -ον, belonging to man, human.
- ἀνθρώπινος**, -η, -ον, human, mortal.
- ἀν-ίημι**, (1) *lit.* send up or forth, release; of a bow, discharge; (2) *lit.* let go back, relax, hence *intrans.* slacken, be remiss.
- ἀν-ίστημι**, place or set up, *esp.* set up for auction; in the *act. intrans. tenses* and the *pass.* rise up.
- ἀνοίγω** (ἀνοίγνυμι), augments doubly—*imperf.* ἀνέωγον, *aor.* ἠ ἀνέωξα, *perf.* ἀνέωχα, to open.
- ἀν-όσιος**, -ον (ἀν-privative, ὅσιος), unholy, wicked.
- ἀντ-ερωτῶ** (-άω), ask in turn.
- ἀντί**, *prep. cum gen.* against, hence, set against, i.e. instead of, in return for.
- ἀντι-καθ-ίστημι**, supply instead, substitute.
- ἀντι-μέμφομαι**, blame in return, retort.
- ἄντιον**, neuter of ἀντίος, used as a preposition *cum gen.* before, in the presence of.
- ἄντρον**, τό, cave.
- ***ἀν-υδρος** (ἀν-privative, ὑδωρ), without water.
- ἀξιό-μαχος**, -ον (ἄξιος, μάχομαι), a match in battle.
- ἄξιος**, -α, -ον, worthy, worth.
- ἀξιῶ** (-όω), think worthy; *cum infin. esp.*, think oneself worthy, claim.
- αἰοιδός**, ὁ, singer, bard, poet.
- ἀπ-αγγέλλω**, take back a message.
- ἀπ-άγω**, lead back.
- ἀ-παθής**, -ές (ἀ-privative, παθεῖν) *cum gen.* without suffering from, unharmed by.

ἀπ-αίρω, carry away, remove.

ἄ-παις, ἄπαιδος, *adj.* childless, often *cum gen.* of word expressing progeny.

ἀπ-αλλάσσω (or -ττω), set free from, *cum acc. and gen.*; also *intrans.* get off free, escape; in *passive*, am set free, depart.

ἀπ-αμύνω, keep off, repel.

ἀπ-αν-ίστημι, cause to rise up and go, remove, withdraw.

ἄπαξ, *numeral adv.* once.

ἄπας, -ασα, -αν (*stronger than πᾶς*), all without exception, all together.

ἀπάτη, ἡ, deceit, trick.

*ἀπειλῶ (-έω) I., force back, press hard.

ἀπειλῶ (-έω) II., threaten.

ἀπ-εἶμι (εἶμι, ἴβο), go away, *pres. indic. with fut. signification.*

ἀπ-εἶπον, *aor.* (ἀπ-αγορεύω for *present*), forbade.

ἀπ-ελαύνω, drive from, exclude from; also *intrans.* march away, depart from.

ἀπιστῶ (-έω), disbelieve.

ἀπιστία, ἡ, disbelief.

ἄπληστος, -ον (*ἀ privative, πίμπλημι*), insatiate, insatiably greedy for, *cum gen.*

ἀπό, *prep. cum gen.* from, away from, from the time of.

ἀπο-βαίνω, -βήσομαι, -βέβηκα, -έβην, (1) go from, disembark; (2) result from, turn out.

ἀπο-βάλλω, cast away, lose.

ἀπο-δείκνυμι, *lit.* point out apart from others, exhibit, declare, appoint.

ἀπο-δίδωμι, give back, restore.

ἀπο-δοκιμάζω, *properly*, reject after testing, reject.

ἀπο-θαυμάζω, wonder at, be amazed.

ἀπο-θέω, -θεύσομαι, run away.

ἀπο-θνήσκω, die; also as the *passive* of ἀποκτείνω, am killed.

*ἀπ-οικτιζῶ, lament.

ἀπο-καλύπτω, uncover.

ἀπο-κλείω, shut off, cut off, hinder from, *cum gen.*

ἀπο-κληρῶ (-όω), select by lot.

ἀπόκρημνος, -ον, precipitous.

ἀπο-κρίνω, separate, select.

ἀπο-κρούω, beat off from; in *mid.* beat off from oneself, repel.

ἀπο-κτείνω, kill.

ἀπο-λαμβάνω, cut off, intercept.

ἄπολις, *neut. -ι, gen. -έως, adj.* without a city.

ἀπο-λύω, set free, acquit; in *mid.* excuse oneself.

*ἀπο-νοστῶ (-έω), return home.

ἀπο-πέμπω, send off.

ἀπο-πλέω, sail away.

- ἀπό-πληκτος, -ον (πλήσσω), struck out of one's senses, frenzied.
- *ἀποπλοῦς, ὁ, a sailing away, an outward-bound voyage.
- ἀπο-πνίγω, choke, throttle.
- *ἀπο-πυνθάνομαι, inquire from, *cum gen. of person.*
- ἀπορία, ἡ, resourcelessness, difficulty.
- ἀπόρητος, -ον, not to be spoken of, secret; also unfit to be spoken of, abominable.
- ἀπορρίπτω, cast away, reject, set at naught.
- *ἀπο-ορχοῦμαι (-έομαι), lose a thing by dancing, dance away.
- ἀπορῶ (-έω), am in a difficulty, am at a loss.
- ἀπο-σπῶ (-άω), *fut.* -ᾶσω, tear away; of gates, pull down.
- ἀπο-στέλλω, send off.
- *ἀπο-στυγῶ (-έω), *fut.* -στούξω, hate, detest; *cum inhfn.* detest the thought that *etc.*
- ἀπο-σώζω, save, restore; *in pass.* ἀποσ. εἰς, get safe to.
- *ἀπότακτος, -ον (τάσσω, arrange), specially appointed, or, arranged.
- ἀπο-τέμνω, *fut.* -τεμῶ, cut off.
- ἀπο-φεύγω, escape, be acquitted.
- *ἀπο-φλαυρίζω, make light of.
- ἀπο-χράω (see *χρή* for *princ. pts.*), am sufficient.
- ἀπροσδόκητος, -ον, unexpected; ἐξ ἀπροσδοκῆτου, unexpectedly.
- ἄπτω, properly, fasten to, join to, hence bring in contact with fire, kindle, set alight; *in mid.* touch, *cum gen.*
- ἄρα, so then, therefore, after all, usually expressing surprise; see note on VIII. A, § 3, l. 3.
- ἀργυρίον, τό (*dimin. of* ἄργυρος), a piece of silver, money.
- ἀρέσκω, *fut.* ἀρέσω, am pleasing to, please; *mid.* in similar sense.
- ἀριστός (*verbal adj. of* ἀρέσκω), pleasing, acceptable; *adv.* -ῶς.
- ἄριστος, see ἀγαθός.
- ἀρκῶ (-έω), am sufficient; often *imperson.* ἀρκεῖ, it is enough.
- ἀρνούμαι (-έομαι), -ήσομαι, *aor. pass.* deny, also decline.
- ἄρπαγή, ἡ, seizure, pillage.
- ἄρσην (later ἄρρην), ἄρσεν, *gen.* ἄρσενος, male.
- *ἄρτημα, τό, hanging ornament, earring.
- ἄρτος, ὁ, bread, loaf.
- ἀρχαῖος, -α, -ον, (*lit. from the beginning*), old, ancient, former.
- ἀρχή, ἡ, beginning, hence first place, *i.e.* sovereignty, rule, dominion.
- *ἀρχῆθεν, *adv.* from the beginning.
- ἄρχω, (1) begin, *cum gen.*, frequently *in mid.*; (2) rule.

ἀσεβῶ (-έω), act impiously, sin against the gods.

ἄσημος, -ον (ἀ privative, σῆμα, sign), *without meaning, *inarticulate.

ἀσθενής, -ές (ἀ privative, σθένος, strength), weak, delicate.

ἄσμενος, -η, -ον, pleased, glad.

ἀσπάζομαι, -άσομαι, greet, welcome.

*ἀσπαίρω (lit. pant), struggle convulsively.

ἀστός, ὁ, citizen.

ἀστράγαλος, properly knucklebones, dice; see note on I. 1. 7.

ἄστν, τό, city.

ἀστυγείτων, -ον, gen. -ονος, neighbouring the city, neighbour.

ἀσφάλεια, ἡ (ἀ privative, σφάλω, make to fall), safety.

*ἀσχάλλω (only in present and imperf.), am grieved.

ἄτε, just as, as if; also especially with a participle, inasmuch as.

ἀτελής, -ές, free from taxes.

αὖθις, again.

αὐλητής, -ου, ὁ, flute-player.

αὐλίζομαι (αὐλή, court-yard, hence lit. lie in the court-yard, hence), lie out at night.

αὐλῶ (-έω), play the flute.

αὐτίκα, adv. straightway, at once.

αὐτόθι, adv. on the spot, here, there.

αὐτόμολος, ὁ, deserter.

αὐτομολῶ (-έω), desert.

αὐτόπτης, -ου, ὁ (αὐτός, self, and root οπ- seen in ὄψομαι, I shall see), eyewitness.

αὐτός, αὐτή, αὐτό, (1) accompanying a noun = self, or if immediately preceded by the article, = the self-same, the same; (2) standing alone (a) in the nominative case, it is the reflexive pronoun, myself, thyself, himself etc., (b) in the oblique cases, it is the 3rd personal pronoun, him, her, it etc.

αὐτοῦ, adv. (really genit. of αὐτός), at the very spot, here.

*ἄφ-ανδάνω, fut. -αδήσω, aor. -έαδον, displease.

ἄφανής, -ές (ἀ privative, φαίνομαι), unseen, secret.

ἄφ-ηγοῦμαι (-έομαι), relate, tell.

ἄφήγησις, -ews, ἡ, narration, account.

ἄ-φθογγος (ἀ privative, φθογγή, voice), voiceless, speechless.

ἄφ-ίημι, send away, let loose; also let go away, abandon.

ἄφ-ικνοῦμαι (-έομαι), -ίξομαι, -ἴγμαι, -ικόμεν, come to, arrive at.

ἄφ-ίστημι, place apart, hence in the intrans. tenses and in the middle, to place oneself apart, revolt.

ἄχθομαι, -έσομαι, ἡχθέσθην, am grieved, vexed.

ἄχος, τό, burden, also grief, trouble.

ἀχρεῖος, -ον (*ἀ private, χρῆσθαι, to use*), useless, unprofitable, unserviceable.

ἀ-ψευδής, -ές (*ψεῦδος, a lie*), without lie, unerring, truthful.

B.

βαθύς, -εῖα, -ύ, deep.

βαίνω, βήσομαι, βέβηκα, ἔβην, go.

βαλανάγρα, ἡ, key, or hook for slipping back the βάλανος or bolt of a door or gate.

βάλλω, βαλῶ, βέβληκα, ἔβαλον throw, hence metaphorically in middle, cast over in one's mind.

βάρβαρος, -ον, foreign, i.e. not Greek, barbarian. (The word is supposed to be formed in imitation of the way in which foreign languages sounded to a Greek ear.)

βαρύς, -εῖα, -ύ, heavy, *adv.* βαρέως, heavily, severely.

βασανίζω, test, cross-examine.

βασίλεια, ἡ, queen.

βασίλειος, royal; *in plur.* τὰ βασίλεια, the royal apartments, palace.

βασίλευς, -έως, ὁ, king.

βασιλεύω, am king, become king.

βασιλικός, -ή, -όν, kingly, royal.

βαφή, , ἡ (βάπτω, *dip*), dyeing, dye.

βεκός, τό, bread.

βήσομαι, see βαίνω.

βίαιος, -α, -ον, forcible, violent, *adv.* βιαίως.

βιβλίον, τό (*dimin. of βίβλος*), a letter, dispatch.

βιβρώσκω, *perf.* βέβρωκα, eat.

βίος, ὁ, life, also means of life, livelihood.

βιω (-όω), *strong aor.* ἐβίων, *infin.* βιώναι, *part.* βιούς, live.

βλέπω, see, look at.

βοηθῶ (-έω), come to the aid of, succour, *cum dat.*

βορά, ἡ, food.

βόρειος (*adj. from βορέας, the north wind*), northern.

βόσκω, *fut.* βοσκήσω, feed, nourish; *mid.* feed on, graze.

***βουκόλιον**, τό, herd of cattle.

βουκόλος, ὁ, herdsman.

βούλευμα, τό, purpose, resolve.

βουλεύω, take counsel, deliberate; also as the result of deliberation, resolve, determine, *similarly in mid.*

βούλομαι, *fut.* βουλήσομαι, ἐβουλήθην, wish, desire.

βοῦς, ὁ or ἡ, *gen.* βοός, *acc.* βούν, *dat. plur.* βουσί, ox, cow.

***βρέφος**, τό, new-born child, nurseling; also of beasts, cub, whelp etc.

βύρσα, ἡ, hide (see note on XVIII. (a), l. 12).

***βυσσός**, ὁ, depths, bottom.

βύω, stuff full.

Γ.

- γάλα, τό, milk.
 γαμβρός, ό, son-in-law.
 γάμος, ό, marriage, wedding.
 γάρ, conj. for.
 γε, enclitic particle emphasizing the word with which it is connected, at least, indeed; in dialogue it often signifies yes.
 γεγονέναι, γεγονός, see γίγνομαι.
 γελῶ (-άω), γελάσσομαι, aor. ἐγέλασα, laugh.
 γένος, τό (γίγνομαι), race, ancestry; also class, kind.
 γέρων, -οντος, ό, old man.
 γῆ, ἡ, earth, land.
 γίγνομαι, γενήσομαι, γέγονα or γεγέννημαι, ἐγενόμην, come into being, be born, become; also of events, occur, happen; the aor. ἐγενόμην, is often used for the past tense of εἶμι, I was.
 γινώσκω, γνώσομαι, perf. ἔγνωκα, strong aor. ἔγνω, infn. γνῶναι, part. γνούς, to learn, get to know, know; also form an opinion, judge, hence determine, resolve.
 γνωμή, ἡ (γινώσκω), judgment, opinion, sentiment; also resolution, plan.
 *γνωσιμαχῶ (-έω), from γνώσις, opinion, and μάχομαι, fight, contest one's own opinion, i.e. change one's mind.
 γόης, -ητος, ό (lit. a howler), wizard, magician.

- γόνος, ό, offspring, child.
 γόνυ, τό, gen. -ατος, knee.
 γοῦν, particle, at any rate.
 γράμμα, τό, letter of the alphabet, in plur. a piece of writing, inscription etc.
 γράφω, write (lit. scratch, scrape, engrave).
 γυνή, γυναικός, ἡ, woman, wife.

Δ.

- δαίμων, ό and ἡ, deity, god; also lot, fortune.
 *δαίνυμι, distribute, hence esp. give a feast to, feast one on; in pass. am entertained, feast on.
 δαιτυμόν, -όνος, ό, partaker in a feast, guest.
 δακρύω, weep, cum acc. weep for.
 δέ, conjunctive particle, standing second in its clause, usually adversative, but; also merely and, and further; μέν ... δέ, on the one hand ... on the other.
 δεῖ, impersonal from δέω II. it is needful, necessary, one ought; also cum gen. there is wanting, one requires; partic. δέον, needful, required.
 δίδω, perf. δέδοικα or δέδια, in present signification, fear.
 δείκνυμι, δείξω, perf. mid. and pass. δέδειγμαι, show, point out.
 *δειμαίνω, fear.

- ***δεινολογοῦμαι** (-έομαι), com-plain terribly.
- δεινός**, -ή, -όν (δειδω), fearful, terrible (see note on IV. I. 11), adv. *δεινῶς*.
- δεῖπνον**, τό, chief meal, dinner.
- δειπνῶ** (-έω), dine.
- δέκα**, card. num. ten.
- δεκαετής**, -ές, *ten years old.
- ***δεκάς**, -άδος, ἡ, group of ten.
- δέκατος**, -η, -ον, ordinal num. tenth.
- δελιάζω**, -σω, entice by bait (*δέλεαρ*).
- δέλφαξ**, -ακος, ὁ, pig.
- δελφίς**, -ῖνος, ὁ, dolphin.
- δένδρον**, τό, plur. often *δένδρεα*, -έων, -εσι, tree.
- δέος**, τό, fear.
- δέρμα**, τό, skin, hide.
- δεσμωτήριον**, τό (*δεσμός*, *fetter*, from *δέω*), prison.
- δεσπότης**, ὁ, master, despot, tyrant.
- δευτερεία**, τά, second prize, second place.
- δευτέρος**, -α, -ον, second.
- δέχομαι**, *δέξομαι*, *δέδεγμαί*, receive.
- I. **δέω**, *δήσω*, *δέδεκα*, *έδησα*, perf. pass. *δέδεμαι*, aor. *έδέθην*, bind.
- II. **δέω**, *δεήσω*, want, lack, cum gen. : usually in mid. *δέομαι*. am in need of, cum gen. of thing ; also beg of, cum gen. of person.
- δή**, *strengthening particle*, in truth, assuredly, indeed.
- δηλῶ** (-ῶω), make clear, show.
- ἄνθρωπος**, ὁ, the people, the nation, also the common people.
- δημοσίᾳ** (adv. from *δημόσιος*), publicly, at the public cost.
- δημότης**, -ου, ὁ, one of the common people, also fellow-citizen.
- διά**, prep. cum gen. and acc. right through, throughout, of time, during ; also (1) cum gen. by means of, (2) cum acc. on account of.
- διαβαίνω**, -βήσομαι, -βέβηκα, -έβην, go across, pass over.
- διαβάλλω**, accuse, revile, slander.
- διαβατός**, -ή, -όν (*verbal adj.* from *διαβαίνω*), passable, fordable.
- διάγω**, go through, spend ; often with *βίον* understood, pass one's life, live.
- ***δια-δείκνυμι**, make quite clear, make manifest.
- διαδιδράσκω**, -δράσομαι, -δέδρακα, -έδραν, lit. run through, escape.
- διαζῶ** (-άω), live through, live, cum partic. live by doing so and so.
- διαιρῶ** (-έω), take apart, divide.
- δίαιτα**, ἡ, mode of life, means of living, food, diet.
- διαιτῶμαι** (-άομαι), pass one's life, live.

- δια-κελεύομαι, exhort, encourage.
- δια-κομίζω, carry across; in *mid.* of carrying over one's own property etc.
- διακοσίοι, -αι, -α, two hundred.
- *δια-λαγχάνω, -λήξομαι, -είληχα, -έλαχον, divide, or distribute, by lot.
- δια-λαμβάνω, grasp, seize (*lit.* grasp in both arms); also take asunder, divide.
- δια-λείπω, leave an interval of, *cum acc.* of the time specified.
- δια-λύω, break up, dissolve.
- δια-ναυμαχῶ (-έω), maintain a naval battle (*ναῦς, μάχομαι*).
- δια-νέω, -νεύσομαι, *swim across, *reach by swimming.
- *δια-πάσσω (or -πάττω), -πάσω, sprinkle.
- δια-πειρῶμαι (-άομαι), make trial of, have experience of.
- δια-πράσσω, (-πράττω), go through, accomplish. complete; *similarly in middle.*
- δια-τάσσω (-τάττω), thoroughly arrange, set in order; also draw up separately, appoint to separate positions.
- δια-τέμνω, -τεμῶ, -τέτμηκα, -έτεμον, cut through, cut in pieces.
- δια-τίθημι, place separately, arrange; hence dispose of, treat.
- δια-τρίβω *lit.* rub between two things, rub away, consume, spend.
- δια-φύγω, flee through, escape.
- δια-φθείρω, thoroughly destroy, kill; also spoil, disable, mutilate.
- δια-χέω, *aor.* -έχεα, *perf.* -κέχυκα, *lit.* pour apart, disperse; hence, of plans, confound, upset.
- δια-χρῶμαι (-άομαι), (1) *cum dat.* of thing, use constantly, also experience, suffer from; (2) *cum acc.* of pers., use up, *i.e.* destroy, kill.
- διδάσκω, διδάξω, teach.
- δίδωμι, δώσω, δέδωκα, ἔδωκα, offer, give, grant.
- δι-ειλημμένος, see διαλαμβάνω.
- δι-έξιμι, go right through, tell in detail (*pres. with fut. meaning*).
- *δι-εξ-ελαύνω, drive, ride, or march out, through.
- *δι-εξ-ελίσσω, unroll.
- δι-εξ-έρχομαι, go through.
- διέξοδος, ἡ, way through, passage; *διεξ. βουλευμάτων, as we say the ins and outs of his plans.*
- δι-έρχομαι, go through, pass.
- διετής, -ές, of two years, two years long.
- δι-ηγούμαι (-έομαι), *lit.* conduct through, hence narrate, describe.
- δίκαιος, -α, -ον, just, upright.

δικαιῶ (-όω), -ώσομαι, deem right, think fit, consent.

δικαστήριον, τό, place of justice, court.

δίκη, ἡ, right, justice; hence law-suit, trial; also just recompense, i. e. either penalty or compensation.

διότι, for the reason that, since; also in an indirect question, wherefore, why.

διπλάσιος, -α, -ον, double.

δίς, twice.

δισχίλιοι, -αι, -α, two thousand.

διώρυξ, -υχος, ἡ, trench, canal.

δοκεῖ, δόξει, δέδοκται, ἔδοξε, *imperson. of δοκῶ, cum dat.* it seems to, it seems good to, hence it is resolved by, thus τὸ δεδογμένον, = the decree, resolution.

δόκιμος, -ον (*from δέχομαι, lit. acceptable, hence*), esteemed, notable.

δοκῶ (-έω), I think, see δοκεῖ.

*δολερός, -ά, -όν, deceitful.

δόλος, ὁ (*connected with δελεάζω, hence strictly, bait for fish, hence*), trick, deceit.

δοριάλωτος, -ον (δόρυ, spear, and ἀλίσκομαι), captive of the spear, captured.

δορυφόρος, -ον (φέρω), spear-bearing, hence οἱ δορυφόροι, the bodyguard of a monarch etc.

δόσις, -εως, ἡ (δίδωμι), gift.

δουλεύω (δούλος, slave), to be a slave to, obey, *cum dat.*

δουλοπρεπής, -ές (*πρέπω, beseem*), befitting a slave, servile.

*δουλοσύνη, ἡ, slavery.

δρασμός, ὁ (διδράσκω, *run*), running away, flight.

δρέπανον, τό, sickle.

*δρέπω, pluck, reap.

δύναμαι, δυνήσομαι, δεδύνημαι, ἐδυνήθην, am able, can.

δύναμις, -εως, ἡ, power, strength; also of an army, usually in plural, forces.

δυνάστης, -ον, ὁ, master, ruler; ἄνδρες δύνασται, men of the ruling class, aristocrats.

δύνατος, -η, -ον, of persons, powerful, strong; of things, possible.

δύο, δύοιν, *card. num.* two.

δυσμή, ἡ (δύω, sink), usually in plural, sinking, setting.

*δυσπετῶς (*adv. of δυσπετής, lit. falling out ill, hard etc.*), hardly, with difficulty.

δώδεκα, *card. num.* twelve.

δωρεά, ἡ, gift, present.

δῶρον, τό, gift, offering.

δωροῦμαι (-έομαι), present with.

E.

εἰάν (*εἰ, ἄν*), contracted, ἤν, conj. if.

ἐαυτοῦ, -ῆς, -οῦ (*no nominative*), reflexive pron., 3rd pers., himself etc.

ἕβδομος, -η, -ον, seventh.

ἐγγυῶ (-άω), from ἐν and γυῖον, limb, hand, hence put in the hand of, hand over to; esp. betroth.

ἐγ-κατα-λείπω, leave out, omit.

ἐγ-κολάπτω, carve on, inscribe on.

ἐγχειρίδιος, ὁ (ἐν, χεῖρ, hand), hand-knife, dagger.

ἐγ-χειρίζω, put into one's hands, entrust, deliver.

ἐγώ, ἐμοῦ etc. I; plur. ἡμεῖς.

ἐδώλιον, τό, seat, rowing-bench.

ἐθελοκακῶ (-έω), am wilfully bad or cowardly, play the coward.

ἐθέλω, ἐθελήσω (less common θέλω), am willing, choose, consent.

ἔθνος, τό, nation.

εἰ, conj. if; also in indirect questions, whether.

εἶσα, see εἶω.

εἰδέναι, εἰδώς, see οἶδα.

εἶδον, see ὄρω.

εἶδος, τό, appearance; also kind, sort.

εἰκάζω, -ασω, liken, compare; hence compare with previous experience, infer, conjecture.

εἴκοσι, twenty.

εἰκοστός, -ή, -όν, twentieth.

εἰκών, -όνος, ἡ, lit. something resembling, image, statue.

εἰκώς, see εἶκα.

εἶλον, εἰλόμην, see αἶρω.

*εἶμα, τό, robe, garment.

εἰμί (sum), ἔσομαι etc. am, exist; partic. τὸ ὄν, that which really is, the truth.

εἰμι (ibo), with future meaning in present tense, will go, imperf. ἦα, I went.

εἴπερ, if at any rate, if indeed.

εἶπον, εἶπας, εἶπε(ν), εἶπατον, εἶπάτην, εἶπομεν, -ατε, -ον, aor. without present, said, spoke.

εἶρημένος, perf. pass. partic. of εἶρηκα (from an old present εἶρω), I have said.

εἶς, see ἴημι.

εἶς, see ἐς.

εἶων, see εἶω.

ἐκ, before a vowel ἐξ, out of, from; of time, after, since. Compounded with a verb, often has an intensifying force.

*ἐκάς, adv. far away. Comp. ἐκαστέρω, further.

ἐκάστος, -η, -ον, each, every.

ἐκάστοτε, adv. on each occasion.

ἐκάτερος, -α, -ον, each of two.

ἑκατον, hundred.

ἐκατέρωθεν, from both sides, on both sides.

ἐκ-βαίνω, go out of; of events, result.

ἐκ-βάλλω, -βαλῶ, cast out.

ἐκ-γίγνομαι, *am born from.

ἐκδημῶ (-έω), leave one's country, go abroad.

- ἐκ-δίδωμι, give up (*of a suppliant*), give in marriage.
- ἐκδοσις, -εως, ἡ, giving up, surrender.
- ἐκεῖνος, -η, -ο, that, he (*Lat. ille*).
- *ἐκθεσις, -εως, ἡ (ἐκ, τίθημι), placing out, exposure.
- ἐκ-καλῶ, call out, summon; *similarly in mid.* call out to oneself.
- *ἐκ-καλύπτω, uncover.
- *ἐκ-κειμαι, lie out, be exposed.
- ἐκ-λύω, loosen, unstring, *of a bow*.
- ἐκ-πέμπω, send out.
- ἐκ-πηδῶ (-άω), leap out from.
- ἐκ-πλέω, sail out; ἐκπλ. φρενῶν, go out of one's mind.
- ἐκ-πλήσσω (-ττω), fut. πλήξω, lit. strike out, hence drive out of one's senses, amaze; *pass.*, strong aor. ἐξ-επλάγην, am astonished.
- ἐκποδῶν, adv. (ἐκ, ποδῶν, away from the feet), out of the way, away.
- ἐκ-ρήγνυμι, break off; *in pass.* break, *burst out in a passion.
- ἐκ-στρατεύω, march out; *similarly in mid.* take the field.
- ἐκ-τίθημι, place out, expose.
- ἐκ-τίνω, pass off, pay.
- ἐκ-τυφλῶ (-όω), make completely blind.
- *ἐκ-τύφλωσις, -εως, ἡ, act of blinding.
- ἐκ-φαίνω, bring to light, reveal, declare.
- ἐκ-φέρω, carry out, also bring forth, produce.
- ἐκόν, -ούσα, -όν, gen. -όντος etc. willing, willingly.
- ἔλαιον, τό, olive-oil, oil.
- ἐλάσσων (-ττων), -ον, used as compar. of ὀλίγος, little, few, less, smaller, inferior; *superl.* ἐλάχιστος.
- ἐλαύνω, fut. ἐλάσω, contr. ἐλῶ, perf. ἐλήλακα, pass. ἐλήλαμαι, drive, set in motion; often with acc. implied, ride (*sc. ἵππον*), march, *of a general* (*sc. στρατόν*). *Of a wall*, build along.
- ἐλαφρός, -ά, -όν, light, light to bear etc.; *ἐν ἐλαφρῷ ποιεῖσθαι, regard as a light matter.
- ἐλάχιστος, see ἐλάσσων.
- ἐλέγχειν, prove a charge against one, convict, refute, also accuse.
- ἐλεύθερος, -α, -ον, free, also liberal, generous.
- ἐλευθερῶ (-όω), set free.
- ἐλλημένος, see ἐλαύνω.
- ἔλκος, τό, wound, sore.
- ἔλκω, drag.
- ἔλος, τό, marsh.
- ἐλπίζω, -ισω, hope, hope for, expect (*whether of good or evil*); also think, imagine.

ἐμ-βάλλω, cast (*oneself*) upon, charge.

*ἐμμανής, -ές, frenzied.

ἐμμέλεια, ἡ, a dancing-tune.

ἐμός, -ή, -όν, my, mine.

*ἐμπηρος, -ον, crippled, deformed.

ἐμ-πρίμπλημι, fill full of; *in pass.* am full of, satisfied with.

ἐμποδίζω (ἐν, ποῦς), *put the feet into fetters, *fetter.

ἐμ-φύτος, -ον, inborn, natural.

ἐν, *prep. cum dat.* in, inside; of time, during; also *cum dat. of person*, in the power of.

*ἐν-απο-νίζω, *fut.* -ψω, wash clean.

ἐν-δίδωμι, give in, give into the hands of, hence exhibit, display.

ἐνδον, inside, within.

ἐν-δύω, put a garment on someone; *in mid. with perf. and strong aor. act.* -δέδυκα, -έδυν, put on oneself, wear.

ἐνεκα, *prep. cum gen.* on account of, for the sake of.

*ἐν-εμῶ (-έω), *fut.* -έσω, vomit in.

ἐνεχθείς, *aor. part. pass.* φέρω.

ἐν-έχω, hold in; *pass.* am caught in, entangled in.

*ἐνηβητήριον, τό, place for amusement (ἡβη).

ἐνθα, *adv.* (1) of place, there; (2) of time, thereupon, then; (3) relative, where.

ἐνιαυτός, ὁ, year.

ἐνιοι, -αι, -α, some.

ἐν-νοῶ (-έω), have in one's mind (νοῦς), consider, reflect.

ἐνταῦθα, there, thereupon.

ἐντέλλομαι, enjoin, command.

ἐντεῦθεν, hence or thence; henceforth, thenceforth.

ἐν-τείνω, *perf.* -τέτακα, *pass.* -τέταμαι, keep on the stretch.

ἐν-τίθημι, put in, place in.

ἐντός, within, inside; ἐντός ἑαυτοῦ γίγνεσθαι, retain one's self-control.

ἐν-τυγχάνω, meet with, *cum dat.*

ἐνύπνιον (ὑπνος), τό, dream.

ἐξ, *see* ἐκ.

ἕξ, six.

ἐξ-αγγέλλω, tell out, report.

ἐξ-άγω, lead out.

ἐξαιρετός, -όν, chosen out, picked.

ἐξ-αιρῶ (-εω), take away, remove; also set apart, except.

ἐξ-αιτῶ, demand from, request from; similarly *in mid.* demand for oneself, demand.

ἐξαν-άγω, *in pass.* put out to sea.

ἐξ-απατῶ (-άω), strengthened form of ἀπατῶ, deceive.

ἐξαπίνης, *adv.* suddenly.

- ἐξ-αρτύω, get ready, fit out, hence provide with, furnish with.
- ἐξ-εἶμι (ιβο), go out; present tense with fut. meaning.
- ἐξ-έλκω, aor. ἐξείλκυσσα, pass. ἐξείλκυσθην, drag out.
- ἐξ-έρχομαι, go, come out.
- ἐξεστί, impers. cum dat. it is permitted, it is lawful.
- ἐξεύρεσις, -εως, ἡ, finding out, invention.
- ἐξεύρημα, invention, contrivance.
- ἐξ-εὐρίσκω, find out, discover.
- ἐξ-ηγούμαι (-έομαι), lit. lead out, hence go through in detail, describe, explain.
- ἐξήκοντα, indecl. sixty.
- *ἐξ-ημερῶ (-όω), thoroughly tame, hence of waste land, render cultivable, reclaim.
- *ἐξ-ογκῶ (-όω), make to swell; in pass. am puffed up, elated.
- ἐξ-οστρακίζω, banish by ostracism; see note on XVI. § 6, l. 5.
- ἐξω, adv. and prep. cum gen. outside.
- ἐξ-ωνούμαι (-έομαι), buy.
- ἕοικα, 2nd perf. with pres. signification, partic. εἰκώς, look like, resemble; usually impers. it seems likely, natural, reasonable.
- ἑορτή, ἡ, feast.
- ἐπ-άγω, lead to, bring to.
- ἐπ-αινῶ (-έω), fut. -έσομαι, aor. ἐπ-ἤνεσα, praise, commend.
- ἐπ-ακούω, listen to, cum gen.; cum dat. of person, obey.
- ἐπάν (ἐπεῖ, ἄν), as soon as, after that (see under ἄν).
- ἔπαυλις, -εως, ἡ, cattle-shed.
- ἐπεῖ, when, since, after.
- ἐπειδή, strengthened form of ἐπεῖ, when, after etc.
- ἐπειδάν, whenever, when (see under ἄν).
- ἐπ-εἶμι (ιβο), go against, approach, attack, pres. with fut. signification.
- ἔπειτα, thereupon, next, afterwards.
- ἐπέιτε, since, when.
- *ἐπ-ελαύνω, drive against, lead against; without object expressed, march against, charge.
- ἐπ-έρχομαι, come to, hence come into one's mind, occur; also come in addition.
- ἐπ-ερῶ (-άω), fut. ἐπερησόμενος, ask, inquire.
- ἐπὶ, prep. cum gen. dat. acc. properly upon, hence (i) cum dat., resting on, also in addition to; also in the power of; ἐπὶ τούτῳ, on this condition, also after. (ii) cum acc. on to, to (implying motion towards), against; also of motion all over, extending over; thus of time ἐπ' ἔτη εἴκοσι, for twenty years. (iii) cum gen. on or at a place, the actual position being usually less definitely indicated

- than by ἐπὶ cum dat. ; temporal, in the time of ; after a verb of motion, towards ; also ἐφ' ἑαυτοῦ etc., on one's own authority, by oneself, etc.
- ἐπι-βοῶ (-άω), -ήσω, call to, cry to ; in mid. call to one's aid, invoke.
- ἐπι-βουλεύω, plan, purpose.
- ἐπίγαμος, -ον, marriageable.
- ἐπι-γίγνομαι, happen to, come in addition to.
- ἐπι-δείκνυμι, exhibit, display.
- ἐπι-δίδωμι, give in addition.
- ἐπι-ζῶ (-άω), go on living, survive.
- ἐπιθυμῶ (-έω), cum gen. desire.
- ἐπι-καλῶ (-έω), call to ; in mid. call to one's aid, also invite.
- ἐπί-κειμαι, lie on, hence press on, attack.
- ἐπίκλησις, -εως, ἡ (καλῶ), additional name, surname ; acc. used adverbially by name.
- ἐπι-κρατῶ (-έω), prevail over, cum gen.
- ἐπι-λαμβάνω, seize hold of ; in mid. get for oneself.
- ἐπι-λέγομαι, choose for oneself, pick out ; also *say over, *read through.
- ἐπι-λείπω, fail, cum acc. of person.
- ἐπι-μέλομαι, cum gen. look after.
- ἐπι-μέφομαι, impute as blame, blame ; often cum acc. of thing, and dat. of person.
- *ἐπι-μηχανῶμαι (-άομαι), devise against, contrive as a preventive.
- ἐπι-ορκῶ (-έω), swear falsely by, cum acc. of thing.
- ἐπίπαν, adv. on the whole ; ὡς τὸ ἐπίπαν, commonly.
- ἐπι-πλέω, sail on, *float on.
- *ἐπιπλέω, -α, -ων, quite full of.
- ἐπιπολῆς, adv. and prep. cum gen. (properly gen. of ἐπιπολή, surface), on the top, above.
- ἐπίσταμαι, ἐπιστήσομαι, aor. ἠπιστήθην, know, understand.
- ἐπιστρεφόμενος (part. from ἐπιστρέφομαι turn oneself to, attend to), attentive, earnest, eager.
- ἐπιστρεφῶς, adv. from ἐπιστρέφῆς, earnestly, keenly.
- ἐπι-τάσσω (-ττω), enjoin upon, order.
- ἐπι-τελῶ (-έω), perform.
- *ἐπι-τεχνῶμαι (-άομαι), contrive in addition.
- ἐπιτήδειος, serviceable, suitable ; τὰ ἐπιτηδεια, the necessaries of life. Adv. ἐπιτηδείως.
- ἐπιτηδεύω, practice, pursue, attend to ; also ἐπιτ. ὅπως, take care that.
- ἐπι-τίθημι, place on, assign to.
- ἐπι-τρέπω, lit. turn to, entrust to, commit to ; similarly in middle.
- ἐπίτροπος, ὁ, one to whom something is entrusted, steward, governor.

- ἐπι-τυγχάνω, light upon, meet with, *cum dat.*; οἱ ἐπιτυχόντες, *lit. those who come across one, i. e.,* chance persons, the common sort.
- ἐπι-φαίνομαι, come into view, appear.
- ἐπιφανής, -ές, coming into view, visible; also conspicuous, renowned.
- ἐπι-φέρω, bear to, hence in mid. bear oneself to, i. e. set upon, attack.
- ἐπι-φοιτῶ (-άω), come habitually to, visit, frequent.
- ἐπιχώριος, -α, -ον, and -ος, -ον, in the country, native.
- ἐπι-ψηφίζω, put a question to the vote (ψηφός); also admit one to a vote.
- ἔπος, τό, word, remark.
- ἐπόψομαι, see ἐφορῶ.
- ἑπτα, seven.
- ἔπω, aor. ἔσπον, usually in mid. ἔπομαι, ἔψομαι, follow.
- ἐργάζομαι, -άσομαι, do, work; also ἐργάζ. χρήματα, earn money by working.
- ἔργον, τό, work, labour, deed, action.
- *ἔρδω, ἔρξω, work, do, effect.
- ἐρείδω, ἐρείσω, press.
- ἔρημος, -ον, lonely, desolate; *cum gen. destitute of; ἡ ἔρημος (supply χώρα), desert.*
- ἔρις, -ιδος, acc. ἔριν, ἡ, strife, contention.
- ἐρμηνεύς, -έως, ὁ, interpreter.
- ἔρχομαι, εἰείσομαι, ἐλήλυθα, ἦλθον, come, go.
- ἔρωτῶ (-άω), -ησω, strong aor. ἠρόμην, in fin. ἐρέσθαι etc., ask a question, inquire.
- ἐς, later eis, *cum acc. only*, into, to (*after verbs of motion etc.*), against; λέγων ἐς, directing one's remarks against; of time, up to, until, against (*see on XVI., § 5, l. 3*); also with regard to.
- ἐσ-άγω, bring into, introduce.
- ἐσ-αγγέλλω, announce, report.
- ἐσάπαξ, at one time, on one occasion.
- ἐσ-βαίνω, go into, embark on a ship.
- ἐσ-βάλλω, throw into; also seemingly intransitive, throw (oneself) into, fall into, of a river, flow into.
- ἐσ-εἰμι (ἴδο), go into, enter.
- ἐσ-έρχομαι, come into, enter into.
- ἐσθής (-ἦτος), ἡ, clothing, dress.
- ἐσθίω, fut. ἔδομαι, ἐδήδοκα, strong aor. ἔφαγον, imperf. ἤσθιον, eat.
- *ἐσ-ίημι, send into, let into.
- ἐσ-ορῶ, look upon, behold.
- ἐσπέρα, ἡ, evening; also the west.
- ἐσ-πίπτω, fall into, fall into the hands of, of hurried movement, ἐσπ. ἐς τὰς ναῦς, hasten on board.

ἔσπον, 2 aor. act. of ἔπω.

ἔστια, ἡ, hearth, home; also altar, since the hearth was the shrine of the household gods.

ἔστώς, see ἴστημι.

ἔσ-φέρω, bring in, bring forward.

ἔσχατος, -η, -ον, farthest, extreme; τὸ ἔσχατον, the extremity.

ἔσω (later εἶσω), adv. and prep. cum gen. within.

ἕτερος, -α, -ον, another of two, the one (Lat. alter), second; also different.

ἕτέρωθι, adv. elsewhere.

ἔτι, still, yet.

ἔτοιμος, -η, -ον, ready.

ἔτος, τό, year.

εὖ, adv. well.

εὐδαιμονία, ἡ (δαίμων, fortune), good - fortune, prosperity, happiness.

εὐδαίμων, -ον, gen. -ονος, fortunate, wealthy, happy.

εὐδοκίμῳ (-έω), am renowned, distinguished.

εὐειδής, -ές (εἶδος, form), good-looking.

εὐθύς, -εἶα, -ύ, straight, hence straightforward, honest. Adverb, εὐθύς, -ύ, and εὐθέως, straightway, at once.

*εὐμορφος, -ον (μορφή, shape), shapely, comely.

εὐπάθεια, ἡ, comfort, luxury; in plur. festivities.

εὐπαθῶ (-έω), am well off, make merry.

εὐπετῶς, adv. of εὐπετής, easily.

εὐρίσκω, εὐρήσω, ἠύρηκα, ἠύρον, fut. pass. εὐρεθήσομαι, find, discover; also fetch a price.

εὐρύς, -εἶα, -ύ, broad, wide.

εὐρυχωρία, ἡ, free space, room.

εὐσεβής, -ές, pious, holy.

εὐφημῶ (-έω), properly, use words of good omen; but usually, abstain from words of ill-omen.

εὐχή, ἡ, prayer, vow.

εὐχομαι, pray.

εὐχωῶ (-έω), entertain hospitably; in pass. fare sumptuously.

ἐφ-έλκω, drag or trail something behind; in mid. drag (intrans.) behind.

ἐφθός, -ή, -όν, boiled.

ἐφ-λήμι, allow, permit.

*ἐφ-ορμῶ (-άω), stir up, incite.

ἐφ-ορμῶ (-έω), of vessels, lie in wait for, blockade.

ἐφ-ορῶ (-άω), look over, superintend.

ἐχθρός, -α, -ον, hostile, hateful.

ἔχω, ἔξω or σχήσω, ἔσχηκα, strong aor. ἔσχον, σχῶ, σχοίην etc., imperf. εἶχον, (1) have, hold; also withhold, restrain. (2) Intrans. have the power, am able; also with an adverb, keep in a certain state, am; ὡς εἶχε, just as he was.

έψω, έψησω, boil meat etc.

έω (-άω), imperf. είων, aor. είασα, allow, permit; ούκ έω is often used for prevent, forbid.

I. έως, conj. while, as long as; also until.

II. έως, noun, ή, gen. έώ etc. morning, also the East.

Z.

*ζεύγλη, ή, properly the strap of the yoke, then the yoke.

ζεύγνυμι, ζεύξω, join, yoke; *similarly in mid. put to one's horses, whether for driving or riding.

ζεύγος, τό, properly a yoke or team of beasts, carriage, wagon, chariot drawn by a team.

*ζεύξις, -εως, ή, manner of yoking.

ζέφυρος, ό, west wind, zephyr.

ζητώ (-έω), seek, look for.

ζώ (ζάω), ζήσ, ζή, imperf. έζων, έζησ, έζη, live.

ζωγρῶ (-έω), take alive, make prisoner.

ζωή, ή, life.

ζώσ, -ή, -όν, alive, living.

H.

ή, (1) or; ή ... ή, either ... or. (2) after a comparative, than; similarly πριν ή, sooner than, before.

ή (dat. of δς), in which place, where.

ήα, see είμ.

ήγοῦμαι (-έομαι), -ήσομαι, lead, cum dat.; also like Lat. duco, consider, suppose.

ήδη, ήδει(ν) etc. see οίδα.

ήδη, already, by this time, now.

ήδομαι, fut. ήσθήσομαι, aor. ήσθην, am glad, pleased; cum dat. am pleased at.

ήδονή, ή, pleasure.

ήκω, ήξω, pres. with perf. meaning, have arrived, am come.

ήλικία, ή, time of life, age; also prime of life, manhood.

ήλιξ, -ικος, adj. of same age; as noun, ό or ή ήλιξ, one of the same age, comrade.

ήλιος, ό, sun.

ήμεις, plur. of έγώ.

ήμελλε, see μέλλω.

ήμερά, ή, day.

ήμιονός, ή (lit. half-an-ass), mule.

ήν, see έάν.

ήπερ, in the very way in which, just as.

ήπιος, -α, -ον, or -ος, -ον, soft, gentle, kind. Adv. -ίως.

ήρομην, see under έρωτώ.

ήσυχία, ή, quiet, rest, leisure.

ήσυχος, -ον, quiet, at rest; ήσυχος είμί, keep quiet.

ήττωμαι (-άομαι), ήττηθήσομαι, am inferior to, yield to, cum gen.; am beaten by, with υπό.

ἥττων, -ον, *gen.* -ονος, weaker, inferior. *Adv.* ἥττον, less.

Θ.

θάκος, ὁ, seat.

*θακῶ (-έω), sit.

θάλασσα (-ττα), ἡ, sea.

θάνατος, ὁ, death.

θανατῶ (-όω), put to death.

θάπτω,θάψω, ἔθαψα, *perf. pass.*
τέθαμμαι, *aur.* ἐτάφην, *fut.*
ταφήσομαι, bury.

θαρσῶ (-έω), am of good courage, am confident.

θᾶσσον (θᾶπτον), *see* ταχύς.

θαῦμα, τό, wonder, amazement, also a marvel.

θαυμαστός, -ή, -όν, wonderful, strange.

θεῖος, -α, -ον, divine.

θέλω, *see* ἐθέλω.

*θεοβλαβής, -ές (βλάπτω), stricken of god, distraught.

*θεοπρόπιον, τό, prophecy.

*θεοπρόπος, ὁ, messenger sent to inquire of an oracle.

θεός, ὁ, a god, also ἡ θεός, goddess.

θεράπων, -οντος, ὁ, servant, attendant.

θερμός, -ή, -όν, warm, hot.

*θεσπίζω, -ῖσω, prophesy.

θεῶμαι (-άομαι), -άσομαι, view, behold.

θήκη, ἡ, box, chest, also grave, tomb.

θῆλυς, -εῖα, -υ, female.

θηρευτής, -ου, ὁ, huntsman.

θηρεύω, hunt, capture by hunting.

θηρίον, τό, wild beast.

θηριώδης, beast-like; of a country, infested with wild beasts.

θησαυρός, ὁ, treasure, also treasury.

θνήσκω, θανοῦμαι, τέθνηκα, ἔθανον, die.

θοινή, ἡ, feast, banquet.

θόρυβος, ὁ, uproar, tumult, confusion.

θρίξ, τριχός, *dat. plur.* θριξί, ἡ, hair.

θρόνος, ὁ, seat, throne.

θυγατήρ, -τρός, ἡ, daughter.

θυλάκιον, τό, wallet.

θυμῶ (-άω), burn as incense, burn.

θυμός, ὁ, soul, feelings; also courage and anger.

θύρα, ἡ, door.

θύρωρός, ὁ, door-keeper; porter.

θύσια, ἡ, sacrifice.

θύω, *verb*, sacrifice.

I.

ἰδιωτής, -ου, ὁ, private citizen.

ἰδρύω, establish, set up.

ἱερεῖον, τό, holy offering, sacrifice.

ἱερός, holy, sacred; τὸ ἱερόν, the temple.

ἔμμι, *irreg. verb, fut. ἔσω, perf. εἶκα, aor. ἦκα, part. aor. εἶς; mid. ἔμαι, aor. pass. εἶθην, send, send away, discharge; i. φωνήν, utter; mid. am in motion, hasten.*

ἐκέτης, -ον, ὁ, suppliant.

***ἔμερος**, ὁ, desire.

εἶνα, (1) *final conjunction, in order that, that; (2) adv. of place, where.*

εἶον, τό, violet.

ἔσος, -η, -ον, equal, like.

ἔστημι, *irreg. verb, fut. στήσω, perf. ἔστηκα, 2nd perf. part. ἐστώς, -ῶσα, -ός, weak aor. ἔστησα, strong aor. ἔστην, make to stand, set up, place; in pass. and intrans. tenses of active, viz. perf. (and pluperf.) and strong aor., stand.*

ἔστιον, τό, sail.

ἔσχυρός, -ά, -όν, strong, violent.

ἔσχυς -ύος, ἡ, strength.

ἔσχω (*form of ἔχω*), *only in pres. and imperf. hold, keep in check.*

***ἔτέϊνος**, -η, -ον, made of willow.

K.

κάδος, ὁ, jar, cask.

καθ-αιρῶ (-έω), take down, subdue, depose; *similarly in mid.*

καθάπερ (κατά, ἄπερ, *neut. plur. of ὄσπερ*), in the way in which, just as.

κάθ-ημαι, *only in pres. and past ἐκαθήμην (really perf. and pluperf. tenses), sit down.*

καθ-ίζω, set down, station.

καθ-ίστημι, set down, arrange, appoint; *in pass. and intrans. tenses of active, settle down to, be arranged, established, customary, take up one's position in.*

καθ-ορῶ, look down on, view, examine.

***καθῦπερθε(ν)**, *adv. and prep. cum gen. above, beyond.*

καί, *conj. and, also, even; καὶ ... καὶ, both ... and.*

καίριος, -α, -ον, seasonable, fitting, suitable.

κακός, -ή, -όν, bad, wicked; *κακόν as a noun, an evil, misfortune. Adv. κακῶς, badly, unfortunately. Comp. κακίων, superl. κάκιστος.*

κακῶ (-όω), treat badly, harm, afflict.

***καλλιστεύω**, surpass in beauty.

καλῶ (-έω), -έσω, *aor. pass. ἐκλήθην, call, name.*

καλός, beautiful, honourable, noble. *Adv. καλῶς, rightly, well. Comp. καλλίων, superl. κάλλιστος.*

κάμηλος, ὁ *and ἡ, camel.*

κάμνω, *καμῶ, κέκμηκα, ἔκαμον, am weary, ill, *distressed at.*

κανοῦν, τό (*contr. from κανέον*), basket.

καπνός, ὁ, smoke.

καρπός, ὁ, fruit, crops.

*κάρτᾶ, *adv.* very much, very.

κάρφος, τό, chip, twig.

κᾶσία, ἡ, cassia, a spice.

κατά, *prep. cum gen. and acc.*

down. (1) *cum gen.* down from, *implying motion from above*; also of persons, against.

(2) *cum acc.* *implying motion towards*, down to, to, against;

also throughout, all over. hence distributive, *κατά κώμας*,

village by village (*see note on XIII. 1. 1*); also with regard to, hence in accordance with,

in proportion to.

καταβαίνω, go down, descend, come to.

*καταβιβάζω, make to descend.

καταγέλῳ (-άω), laugh at, *cum gen. and *dat.*

καταδῶ (-δέω), bind down, bind, hence *convict of a crime.

κατακαλύπτω, cover up.

κατακάω, burn down, burn.

κατακλείω, shut fast.

κατακλίνω, make to lie down or recline, *especially for a meal.*

κατάκλισις, -εως, ἡ, a sitting down for a meal, hence a marriage feast, celebration of a wedding.

κατακοιμῶμαι (-άομαι), *aur. pass.* fall asleep, sleep.

κατακόπτω, cut to pieces.

κατακρίνω, give judgment against, condemn: *in pass.* to be assigned as a penalty.

καταλέγω, go through, recount in detail.

καταλείπω, leave behind, leave over.

καταπέτομαι, -πτήσομαι, *aur. κατ-επτάμην*, fly down.

καταπίνω, drink down, gulp down.

καταπλάσσω (-ττω), spread over, plaster over.

καταπροίξομαι, *only in fut.*, will get off free.

καταρρήγνυμι, break down.

κατασβέννυμι, quench.

*κατασιτοῦμαι (-έομαι), eat up.

κατασκευάζω, prepare, fit out, construct.

κατάσκοπος, viewing out, spying; usually as *subst.* a spy.

*κατασκώπτω, jeer at, jest at.

*κατασπουδάζομαι, am in earnest, seriously occupied.

κατάστασις, -εως, ἡ, arrangement, condition.

κατατρέχω, run down.

*καταφονεύω, slay, kill.

*καταχρῶμαι (-άομαι), use up, also destroy, kill.

*κατ-ειλῶ (-έω), crowd together, cooer up.

κατ-είργω, confine in, shut up in; also press hard.

κατ-εργάζομαι, effect, accomplish: also *make an end of, *destroy.

κατ-έρχομαι, come down, esp. come back home, return.

- κατ-εσθίω, eat up.
- κατ-έχω, hold down, hence restrain, conquer, also of a space, occupy.
- *κατ-οικτίζω, have pity for; in mid. have pity on oneself, bewail.
- *κατ-όνομαι, blame, slight.
- *κατόπτης, -ου, ὁ, spy.
- *κατ-ορρωδῶ (-έω), to fear, dread.
- *κατ-ορχοῦμαι (-έομαι), dance in defiance at.
- κάτω, adv. down, beneath.
- καῦμα, τό, heat.
- κάω (no contraction), καύσω (or -ομαι), burn.
- κείμει, have been laid, placed, lie.
- κέκτημαι, possess, see κτῶμαι.
- κελεύω, order, bid.
- *κερατίζω, ravage, destroy.
- κέρας, τό, horn, hence wing of an army or fleet.
- κεφάλη, ἡ, head.
- κήρυγμα, τό, proclamation.
- κήρυξ, ὁ, herald, crier.
- κιθάρα, ἡ, lyre, lute.
- κιθαρωδός (ᾄδω), one who sings and plays on the lyre at the same time, a bard.
- κινάμωμον, τό, cinnamon.
- κινδυνεύω, incur danger.
- κίνδυνος, ὁ, danger.
- *κλαυθμός, ὁ, weeping, lamentation.
- κλάω (no contraction), κλαίσομαι, weep; cum acc. weep for.
- κλέπτω, rob, steal.
- κληθείς, aor. pass. part. of καλῶ.
- κνήμη, ἡ, the lower leg, shin etc.
- *κνύζημα, τό, inarticulate noise, babbling.
- κόθορνος, ὁ, buskin, top-boot.
- κοινός, -ή, -όν, common, public; τὰ κοινά, the public authorities.
- *κόλπος, ὁ, bosom; also fold of a garment.
- κόμη, ἡ, hair.
- κομίζω, lit. attend to, look after, hence, take up and carry away, carry; in pass. am carried, travel, betake myself to.
- κόπρος, ἡ, dung, manure.
- κόσμος, ὁ, order, ornament.
- κοσμῶ (-έω), arrange, adorn.
- κρατῶ (-έω), rule, prevail over, conquer, usually cum gen.
- *κραυγάνομαι, cry, wail.
- κρέας, τό, gen. κρέως, flesh, meat, often in plural, κρέα, κρεῶν.
- κρήνη, ἡ, fountain, spring.
- κρίνω, aor. pass. ἐκρίθην, lit. separate, hence distinguish, decide, judge about; of a dream, interpret.
- κροκόδειλος, ὁ, crocodile.
- κρύπτω, conceal.
- κτείνω, κτενῶ, perf. ἐκτονα, aor. ἐκτεῖνα, kill.

κτίζω, κτίσω, found, *also* people settle in.

κτῶμαι (κτάομαι), procure, acquire; *perf.* κέκτημαι, I have acquired, *hence as present*, I possess.

κύβος, ὁ, solid square, a cube, a die.

κύκλος, ὁ, circle, ring; *κύκλω* *adv.* all round.

κυκλοῦμαι (-δομαι), *surround.

κύριος, -α, -ον, ruling, having authority; *of time*, fixed, appointed.

κύρτη, ἡ, fishing basket, creel.

*κυρῶ (-έω), light upon, meet with, *get*, *cum gen.*

κυρῶ (-όω), make good, ratify, decide.

κώμη, ἡ, village.

Λ.

*λάβρος, -ον, furious, violent.

λάθρα, secretly; *cum gen.* unknown to one.

λαμβάνω, λήψομαι, εἴληφα, ἔλαβον, *aur. pass.* ἐλήφθην, *perf. pass.* εἴλημαι, take, seize; *in mid. cum gen.* seize hold of.

λαμπρός, -ά, -όν, bright, conspicuous, illustrious.

λανθάνω, λήσω, λέληθα, ἔλαθον, lie hid, escape the notice of; *cum part.* do a thing unawares, or unobserved; *in mid. perf.*, λέλησμαι, forget.

λέγω, λέξω. ἔλεξα, *no perf. act.*, *perf. pass.* λέλεγμαι, *aur. pass.* ἐλέχθην, *but the following are commoner forms*, *fut.* ἐρῶ, *perf.* εἴρηκα, *pass.* εἴρημαι, *aur.* εἶπον, *pass.* ἐρρήθην, speak, say.

*λείμμα, τό (λείπω), what is left, remnant.

λειμών, -ῶνος, ὁ, meadow.

λείπω, λείψω, λέλοιπα, ἔλιπον, leave, leave behind.

λελογισμένως, *see* λογίζομαι.

*λέσχη, ἡ, talk, conversation.

λεώς, λεώ, ὁ, people.

λεωφόρος, -ον, bearing people, populous.

λήδανον, τό, ladanum, a kind of gum.

λήθη, ἡ (λανθάνομαι), forgetfulness.

λίβανωτός, ὁ, frankincense.

λιβανωτοφόρος, -ον, incense-bearing.

λίμνη, ἡ, lake, marsh.

λίμος, ὁ, hunger, famine.

λίπαρός, -ά, -όν, *lit.* anointed with oil, *hence* sleek, bright, bright-skinned.

λίπαρῶ (-έω), hold out, endure; *hence* beg persistently, beseech.

*λίσσομαι, beg, supplicate.

λογίζομαι, calculate, consider; *hence adv. from perf. partic.*

*λελογισμένως, deliberately.

λόγιον, τό, saying, oracle.

λόγος, ὁ, (1) word, talk, *in plur.* conversation; also story, report; (2) thought, *as being expressed by language*, reason; also esteem, regard.

λοιπός, -ή, -ον (λείπω), remaining; τὸ λοιπόν, τὰ λοιπά, the rest, also *adverbially*, for the future, hereafter, thereafter.

λούω, wash.

λύκος, ὁ, wolf.

λύχνος, ὁ, *but plur.* τὰ λύχνα, light, lamp.

λώβη, ἡ, maltreatment, outrage.

λωβῶμαι (-άομαι), outrage, maltreat, mutilate.

M.

μαίνομαι, μανούμαι, *aor.* ἐμάνην, am mad.

μαῖκαρίζω, pronounce happy, congratulate (μάκαρ).

*μακρόβιος, -ον, long-lived.

μακρός, -ά, -όν, long, far; μακρῶ *as adv.* by far.

μάλα, exceedingly, very much; μάλα ἄλλοι, many others; *comp.* μᾶλλον, to a greater extent, rather; *superl.* μάλιστα, often τὰ μάλιστα, very much, especially.

μαλακός, -ή, -όν, soft, yielding, faint-hearted; οὐδὲν μαλακόν, no sign of flagging.

μανθάνω, μαθήσομαι, μεμάθηκα, ἐμαθον, learn, discover, often followed by participle, learn that, etc.

μαντεῖον, τό, shrine, also oracle.

μαντεύομαι, deliver an oracle, prophesy; also consult an oracle.

μαντική, ἡ, art or power of divination.

μάντις, -εως, ὁ, prophet, seer.

μαστιγῶ (-όω), chastise, whip.

μάστιξ, -ῖγος, ὁ, a whip, scourge.

μάταιος, -α, -ον, idle, trifling, foolish.

μαχή, ἡ, battle.

μάχομαι, *fut.* μαχοῦμαι, *aor.* ἐμαχεσάμην, give battle, fight.

μεγαλοπρεπῶς (μέγας, πρέπω, beseem), *adv.* from μεγαλοπρεπής, *lit.* befitting a great man, magnificently.

μέγας, μεγάλη, μέγα, great; *adv.* μέγας; *comp.* μείζων, -ονος, *superl.* μέγιστος.

μεθ-είθῃ, *aor. pass.* of μεθίημι.

μεθ-ίημι, send loose, let go, cast, μεθεῖναι, *aor. infin. act.*

μεθ-ίστημι, put in another place, hence in *pass.* and *intrans. act.* tenses undergo change, also depart.

μέλει, *impers. cum dat.* it is a care to, it concerns.

μέλλω, μελλήσω, *imperf.* ἤμελλον, am about, likely, destined, certain.

μέλος, τό (1) limb, (2) song, melody.

μῆμνημαι, *perf.* of *μυμήσκομαι*, with present signification, fut. *μυμήσομαι*, remember, usually *cum gen.*

μέμφομαι, *μέμψομαι*, blame; *cum dat.* of person, and *acc.* of thing, blame a person for something.

μέν, on the one hand, followed by *δέ*.

μένω, remain; *cum acc.* wait for, face an enemy.

μέρος, τό, part, share; τό μέρος, *adverbially*, partly.

μέσος, -η, -ον, middle, moderate.

μετά, *prep.* *cum gen. dat.* and *acc.* in the midst, hence with, among; *cum gen.* between, along with, by aid of; *cum dat.* among, with; *cum acc.* properly, going among, going after, hence temporal, after. Also in Herod. as an adverb, afterwards, like *ἔπειτα* in Attic. In composition with a verb, *μετά* often signifies change.

μετα-βουλεύομαι, change one's plans.

μετα-γιγνώσκω, change one's determination.

μετάγνωσις, -έως, ἡ, change of purpose.

μετα-πέμπομαι, send for.

μετ-έχω, have with, share.

μετέωρος, -ον, off the ground, above one's head.

μέτριος, -α, -ον, moderate, of medium size.

μέχρι, or *μέχρις*, *adv.* and *prep.* *cum gen.* until, as long as, during; *μέχρις οὗ*, until which time, until.

μή, not, in prohibitions, final clauses, conditional clauses, etc.

μηδαμῶς, by no means.

μηδέ, neither, not even.

μηδείς, *μηδεμίᾱ*, *μηδέν*, no-one; *μηδέν* *adverbial*, in no way.

I. **μήν**, strengthening particle, verily, assuredly; *καί μήν*, besides, moreover.

II. **μήν**, *μηνός*, ὁ, month.

μηρός, ὁ, thigh.

μήτε, nor; *μήτε ... μήτε*, neither ... nor.

μητήρ, *μητρός*, ἡ, mother.

μηχανή, ἡ, contrivance, plan, resource.

μηχανῶμαι (-άομαι), -ήσομαι, contrive, devise.

***μιν**, *acc. sing.* of 3rd pers. pronoun, him, her, it; also reflexive for *ἑαυτόν* etc.

μισθῶ (-όω), let out for hire; *mid. hire.*

***μνηστήρ**, -ῆρος, ὁ, suitor.

μόγισ, *adv.* with difficulty.

μοῖρα, ἡ, fate, lot; also respect.

μονογενής, -ές, only-begotten.

μόνος, -η, -ον, alone, only.

μονῶ (-όω), make desolate; *in pass.* am left alone, deserted.

***μόρος**, ὁ, lot, destiny; fate, death.

*μόρσιμος, -ον, destined.

μουσική, ἡ (*fem. of μουσικός, supply τέχνη, art*), music, poetry and music, culture.

μῦριος, -α, -ον, countless, infinite; usually in plur.

μύριοι, -αι, -α, ten thousand; also of any large number.

μύρμηξ, -ηκος, ὁ, ant.

μῦρον, τὸ, unguent.

N.

ναί, affirmative particle, assuredly, certainly, yes.

ναυμαχία, ἡ, sea-fight.

ναυμαχῶ (-έω), engage in a sea-fight.

ναῦς, νεώς, ἡ (*irreg. noun*), ship.

νεανίας, -ον, ὁ, young man.

νέηλος (νέος, ἤλθον), newly come.

νεκρός, ὁ, dead body, dead.

νέκυς, -νος, ὁ, corpse.

*νέμεσις, divine retribution. See note on IX. (*d.*), l. 1.

νέμω, νემῶ, νενέμηκα, ἐνειμα, distribute, assign, hence in *mid.* have assigned to one, possess, inhabit, occupy; similarly also in *active*; hence also from signifying dwell in, νέμω is used for feed, pasture cattle; νέμ. ὄρη, employ mountains for pasturing.

*νεογνός, ὄν (νέος, γόνος), newly-born.

νέος, -α, -ον, young, new, fresh, unexpected.

νεοσσεύω (-ττεύω), hatch, perf. part. νεοσσευμένος.

νεοσιά (-ττιά), ἡ, nest of young birds, nest.

νέφος, τό, cloud.

νέω, νεύσομαι, swim.

νεώς, ὁ, temple.

νηνεμία, ἡ (νη-, not, ἀνεμος, breeze), a calm.

νικῶ (-άω), conquer.

νομή (νέμω), ἡ, pasturage, pasture-land.

νομίζω, think, consider.

νόμος, custom, law; hence a strain of music, as composed according to fixed rules (see note on VI., l. 21.)

νοστῶ (-έω), return home.

νότιος, -α, -ον, southern.

νουθετῶ (-έω), from νοῦς, and stem of τίθημι, put in mind, remind, admonish.

νοῦς, νοῦ, ὁ, mind.

νυκτερίς, -ίδος, ἡ, night-bird, bat.

νῦν, adv. of time, now; also as an enclitic νυν, now then, therefore, so then.

νύξ, νυκτός, ἡ, night.

ᾠῶτον, τό, back.

Ξ.

ξενίζω, entertain, receive as a guest.

ξένος, ὁ, one connected with another by ties of hospitality, hence either guest or host, friend.

ξύλον, τό, timber, wood.

*ξύλουργῶ (-έω), work wood, carpenter.

O.

ὁ, ἡ, τό, definite article, the, also with μέν and δέ, demon. pron. this one, that one, he etc. See on VIII. A, § 1, l. 6.

ὀγδοήκοντα, indecl. eighty.

ὄδε, ἦδε, τόδε, this; often referring to what follows, the following, see note on VIII. (a), § 1, l. 6.

ὄδος, ἡ, way, road, journey.

ὄζω, ὀζήσω, ὄδωδα (perf. with pres. signification), smell, smell of, cum gen. Sometimes impers. ὄζει, there is a smell of.

οἱ, οἱ, dat. sing., see οὔ.

οἶδα, past tense ἤδη, ἤδησθα, ἤδει(ν) etc., subj. εἰδῶ, opt. εἰδείην, part. εἰδώς, inf. εἰδέναι; really a perf. with present signification, know, often followed by part., see note on VIII. C, § 2, l. 3; εἰδέναι χάριν, to feel gratitude.

οἰκείος, -α, -ον, belonging to the house, hence akin; also one's own, peculiar, private.

οἰκειῶ (-όω), claim as one's own.

οἰκέτης, -ου, ὁ, inmate of one's house, whether slave, or one of the family.

οἴκησις, -έως, ἡ, dwelling.

οἰκία, ἡ, house, household; also family, race.

οἶκιον, τό, abode, usually in plur. τὰ οἶκια, palace, mansion etc., as including ranges of buildings.

οἰκοδομῶ (-έω), build a house, build.

οἶκος, ὁ, house, household, house.

οἰκῶ (-έω), inhabit.

οἶνος, ὁ, wine.

οἶος, -α, -ον, such as, of what kind, as, after τοῖος; hence οἶός τε εἰμί, cum infin. I am the sort of man to do it, i. e. I am able, adv. οἶα, like as if.

οἶς, οἶός, acc. οἶν, ὁ and ἡ, sheep.

οἴχομαι, fut. οἴχσομαι, am gone, depart.

ὀκέλλω, run aground.

*ὀλβιος, -α, -ον, happy, prosperous.

ὀλεθρος, ὁ, destruction, death.

ὀλίγος, -η, -ον, small, few. ἐλάσσων, ἐλάχιστος or ὀλιγιστός, are used for the comp. and superl.

Ὀλύμπια, τά (neut. from adj. Ὀλύμπιος), the Olympic games; see on XIV. (b), l. 4.

ὄμιλος, ὁ, throng, crowd.

ὀμνυμι, ὀμοῦμαι, ὀμώμοκα, ὀμοσα, swear; cum acc. swear by.

ὀμοιος, -α, -ον, like, resembling, equal, cum dat.; adv. ὀμοίως, in like manner.

ὀμοῦ, adv. together, together with, cum dat.

*ὀμοφρονῶ (-έω), am of one mind, agree, cum dat.

ὄμως, *conj.* nevertheless.

ὀνειδίζω, blame, revile, impute as blame, usually *cum dat.* of person.

*ὀνειδισμα, τό, a reproach.

*ὀνειροπόλος, ὁ, interpreter of dreams.

ὄνειρος, ὁ, a dream.

ὄνομα, τό, name.

ὀνομάζω, call, name.

ὀνομαστός, ἦ, ὄν, named, famous.

ὄνος, ὁ, ass.

ὄπη, by which way, where; also, how.

ὀπισθε(ν), *adv. and prep. cum gen.* behind; also of time, hereafter.

ὀπίσω, *adv.* backwards, back.

ὀπλίζω, provide with arms, arm.

ὄπλον, τό, tool, *esp.* implement of war, arms.

ὀπόθεν, whence, in indirect questions.

ὀποῖος, -α, -ον, of what sort, in indirect questions; also *indef.* of whatever sort.

ὀπόσος, -η, -ον, of what size, how much, how many (in plur.) in indirect questions; *indef.* of whatever size, as many as.

ὀπότερος, -α, -ον, which of two, in indirect questions; *indef.* whichever.

ὄπου, where, in indirect questions; *indef.* wherever, where.

ὀπτῶ (-άω), roast.

ὄπως (1) as final *conj. cum subj. and opt.*, in order that, that; (2) how, in indirect questions; (3) when, whenever.

ὄργή, ἡ, disposition; also, passion, anger. *Adv.* ὄργῆ, angrily.

ὀρέγω, stretch out.

ὄρθιος, -α, -ον, shrill; ὄρθιος νόμος, the Orthian Nome, see on VI. I. 21.

ὄρθριος, α, -ον, in the morning; τὸ ὄρθριον, as *adverb.*

ὄρθῶς, *adv.* of ὄρθός, rightly.

ὄρκος, ὁ, oath.

ὀρμῶ (-άω), set in motion; also *intrans.* set oneself in motion, rush, am eager, hasten; ὀρμᾶσθαι, start; also, to be eager.

ὄρνις, -ῖθος, ὁ and ἡ, bird.

ὄρος, τό, mountain.

ὄρρωδία, ἡ, fear.

ὄρχησις, -εως, ἡ, dancing, dance.

ὀρχοῦμαι (-έομαι), dance.

ὀρῶ (-άω) ὄψομαι, εἴρακα or εἴρακα, εἶδον, *aor. pass.* ὤφθην, *inf.* ὀφθῆναι, see, behold.

ὄς, ἡ, ὅ, *rel. pron.* who, which; also, with *καί*, demonstr. he etc.

ὄσμῆ, ἡ (ὄζω), scent, smell.

ὄσος, -η, -ον, as great as, as much as, as far as etc.; in plur. as many as.

ὄσπερ, ἡπερ, ὅπερ, strengthened form of ὄς, the very one who, the very thing which, etc.

ὅστις, ἦτις, ὅτι, who, which, what, in indirect questions; also indef. whoever etc. Gen. and dat. οὐτινος, ᾧτινι, or ὅτου, ὅτω.

ὅταν (ὄτε, ἄν) whenever, in present or future time; see under ἄν.

ὅτε, when.

ὅτι (neut. of ὅστις), (1) that, after verbs of saying, knowing etc. ὅτι μή, except that, excepting, a verb of saying etc. being understood before ὅτι; (2) because; (3) with superl. like quam in Latin, e.g. ὅτι μέγιστος, as great as possible.

ὄτου, ὄτω, see under ὅστις.

οὐ, οὐκ, and οὐχ, before un-aspirated, and aspirated vowels respectively, not.

οὐ, non-Attic gen. (no nomin.) of the reflexive pronoun: dative οἰ, sibi, found rarely in Attic prose; but οἰ enclitic is not reflexive, to him, her etc. (not used in Attic prose).

οὐδαμῆ, nowhere.

***οὐδαμός**, -ή, -όν, no one.

οὐδαμῶς, in no way.

οὐδέ, not even, nor yet.

οὐδεῖς, οὐδέμια, οὐδέν, gen. οὐδενός, etc. no one. οὐδέν, adverbial, in no way, no whit.

οὐδέτερος, -α, -ον, neither of two.

οὐκέτι, adv. no longer.

οὐκουν, not therefore, so not.

οὐν, therefore, then.

οὐπω, not yet.

οὐρά, ἡ, tail.

οὖς, ὠτός, τό, ear.

οὔτε, nor; οὔτε ... οὔτε, neither ... nor.

οὗτος, αὕτη, τοῦτο, this, also as 3rd pers. pron. he, she, it. τοῦτο μὲν ... τοῦτο δέ, adverbial, firstly ... secondly.

οὕτω, οὕτως, adv. in this way, thus.

ὀφείλω, -ήσω, 2 aor. ὤφελον, owe, am bound; ὤφελον, cum infin. I ought to have; hence to express a wish which cannot be fulfilled, e.g. ὤφελον ποιεῖν, would that I were (now) doing; ὤφελον ποιῆσαι, would that I had done (lit. I ought to be doing, or, have done).

ὀφθαλμός, ὁ, eye.

ὀφθελς, ὀφθῆναι, see ὀρώ.

***ὄφης**, -εως, ὁ, serpent.

ὄχω (έω), bear, hence in pass. ὄχοῦμαι, cum fut. mid. am borne, ride.

ὄψις, -εως, ἡ (ὄψομαι), (1) a thing seen, a vision, apparition; (2) power of seeing, eyesight.

ὄψομαι, see ὀρώ.

II.

πάθος, τό (πάσχω, παθ-εῖν), suffering, affliction; also, emotion, passion.

***παιγνιά**, ἡ, sport, game.

- ***παιγνιήμων**, -ον, sportive, fond of a joke.
- παιδαγωγός** (παῖς, ἄγω), -όν, leading or guiding boys, usually as a substantive, ὁ παιδ., tutor, properly a slave who escorted the boy to and from school.
- παίδευσις**, -εως, ἡ, rearing, education.
- παιδίον**, τό, (dimin. of παῖς), a little child.
- παίζω**, παιζοῦμαι, πέπαικα, ἔπαισα, play, sport, jest.
- παῖς**, ὁ and ἡ, child, boy, son, girl, daughter.
- πάλαι**, adv. long ago, formerly.
- παλαιός**, á, ὄν, ancient; ἐκ παλαιού, adverbial, from of old.
- πάλιν**, adv. back, hence, again.
- πανήγυρις**, -εως, ἡ (πᾶς, ἀγορά), assembly of the whole people, hence general festival, holiday.
- πανταχόθεν**, adv. from all sides, everywhere.
- παντοῖος**, -α, -ον, of all sorts, manifold.
- πάντως**, wholly, altogether.
- πάνυ**, altogether, exceedingly; also, assuredly.
- παρά**, prep. cum gen. dat. accus. alongside; hence (1), cum gen. from alongside of, from; (2) cum dat. rest alongside of, by, near, among; hence cum dat. of person, in the eyes of, judgment of; (3) cum acc. to
alongside of, to, towards; also, stretching along, all along.
- παρ-αγγέλλω**, pass on an order.
- παρ-αγίγγομαι**, am at hand, am with; followed by ἐς, come to, arrive at.
- ***παρ-αγυμῶ** (-όω), lay bare, disclose.
- παρ-αδίδωμι**, give into the hands of, give up, surrender.
- παρ-αινῶ** (-έω), recommend, advise.
- παρ-αιτούμαι** (-έομαι), beg from, entreat earnestly for.
- παρ-ακλίνω**, bend aside, open a little.
- παρ-ακρίνω**, separate, draw up, array.
- παρ-αλαμβάνω**, take from another, receive, succeed to; also, receive a message or tradition.
- ***παρ-αλύω**, loose from.
- παρ-αμένω**, stay with, stand one's ground, remain.
- παρ-απλήσιος**, -α, -ον (or, -ος, -ον), similar, like.
- ***παρ-ασάπτω**, fut. -σάξω, cram alongside.
- παρ-ασκευάζω**, fut. -σω, prepare.
- παρ-ασκευή**, preparation, equipment.
- παρ-ατίθημι**, place before.
- παρ-αφέρω**, bring before, hand to.

- ***παρα-φρονῶ**, am beside myself, mad.
- ***παρα-χρῶμαι** (-χράομαι), neglect.
- ***πάρεδρος**, -ον, sitting beside.
- πάρ-ειμι** (*sum*), am present; *cum dat.* am with; *παρ. ές*, come to. *πάρεστι*, *impers.*, it is possible; *έν τῷ παρόντι*, under present circumstances, for the present.
- πάρ-ειμι** (*ibo*), go along, go forward, advance.
- ***πάρεκ**, *πάρεξ*, *prep. cum gen.* outside, beyond, besides.
- ***παρ-έλκω**, drag alongside.
- παρ-έρχομαι**, pass by, pass; *also*, come forward.
- παρ-έχω**, furnish, supply; *similarly in mid.* provide, display; *impers. παρέχει*, it is allowed, one has the chance.
- παρ-ίζομαι**, sit beside.
- παρ-ίστημι**, set, place, beside; *hence in pass. and intrans. act. tenses*, stand by, aid; *also*, submit; *in mid.* win over to one's side, *or*, views.
- πᾶς**, *πᾶσα*, *πᾶν*, all, every.
- πάσχω**, *πέισομαι*, *πέπονθα*, *έπαθον*, suffer, endure; *intrans.* am in a certain state, *εύ*, *κακῶς* *πάσχω* *etc.*
- πατήρ**, *πατρός*, *ὁ*, father.
- ***πάτρα**, *ή*, fatherland; *also*, family, descent.
- πατρίς**, *ίδος*, *ή*, fatherland.
- πάτρως**, -ως, *ὁ*, paternal uncle.
- πατρῶος**, -α, -ον, belonging to a father, inherited, paternal.
- παύω**, make to stop from, *cum acc. of person*, and *gen. of thing*, *also*, *cum participle*; *mid.* *παύομαι*, cease, stop.
- πέδη**, *ή*, fetter.
- πεδίον**, τό, plain.
- πεζός**, -ή, -ον, on foot; *ὁ πεζός στρατός* *or* *ὁ πεζός*, alone, the infantry; *also*, the land-force, *as opposed to naval troops.*
- πείθω**, *πείσω*, persuade; *in mid. and pass.* am persuaded; *hence cum dat.* obey.
- πειρῶμαι** (-άομαι), -άσομαι, try, endeavour, *cum infin.*; *cum gen.* make trial of.
- πέλαγος**, τό, sea.
- πέμπτος**, -η, -ον, fifth.
- πέμπω**, send, send off.
- πέντε**, five.
- πεντήκοντα**, fifty.
- περ**, *emphatic particle (enclitic)*, indeed, of a truth; *ὅς περ*, *or* *ὅσπερ*, the very one who; *μείζων ἢ περ*, greater indeed than *etc.*
- περί**, *prep. cum gen. dat. acc.* around, about; (1) *cum gen.* about, concerning; *for* *περί πολλοῦ*, see on XI. (b), § 2, l. 10. (2) *cum dat.* around, on behalf of, for. (3) *cum acc.* strictly motion round about; *also*, throughout, all over; *also*, with reference to.
- περι-άγω**, conduct round.

- περι-αιρῶ, take away all round, pull down, remove.
- περιαυχένιος, -ον, for putting round the neck; *as subst.* τὸ περιανχένιον, necklace.
- περι-γίγνομαι, am superior, overcome, *cum gen.*; also, survive, escape.
- περί-ειμι (*sum*), survive.
- περί-ειμι (*ibo*), go round.
- περι-έπω, -έψω, *aor.* -εσπον, *imperf.* -εἶπον, treat, handle.
- περι-έρχομαι, come round to, come into the hands of.
- *περιέσχατος, -η, -ον, almost the last.
- περι-έχω, encompass, surround; *mid.* cling to, cleave to.
- *περι-ημεκτῶ (-έω), feel pain, feel aggrieved.
- περι-ίστημι, place round; *in pass. and intrans. tenses of active*, surround, come round.
- *περι-κάω, burn all round.
- *περι-κείρω, clip all round, clip.
- περι-κυκλῶ (-έω), move in a circle; *in mid.* encompass, surround.
- *πέριξ, *adv. and prep. cum gen. and accus.* round about.
- περι-ορῶ (-άω), *lit.* look all round, hence, overlook, look on and allow; (1) *cum infin.* allow a person to set about doing something; (2) *cum part.* look on while a person does something, *i.e.* not to interfere with a view to prevention, or punishment, remedy, etc.
- περι-πίπτω, *lit.* fall round, fall foul of, collide.
- περι-ποιεῖν, make to remain over, save.
- περισσός (-ττός), ἡ, ὄν, beyond the usual amount, excessive; also, strange, unusual.
- περι-υβρίζω, treat insolently, grossly outrage.
- περι-χαρής, -ές, exceeding joyful, delighted.
- πεσσός, (-ττός), ὁ, an oval stone for playing a game like our draughts or chess; used in *plur.* for the game, draughts, chess.
- πῆ, *adv.* how.
- πηγή, ἡ, fountain, spring, source.
- πηλός, ὁ, mud, clay.
- πῆχυς, -εως, ὁ, cubit.
- πικρός, -ά, -όν, bitter, harsh.
- πίμπλημι, πλήσω, *aor. pass.* ἐπλήσθην, fill, *cum gen. of that with which a thing is filled.*
- πίνω, πίομαι, πέπωκα, ἔπιον, drink.
- πίπτω, πεσοῦμαι, πέπτωκα, ἔπεσον, fall.
- πιστεύω, entrust, *cum dat.* of person.
- πιστός, ἡ, ὄν, of persons, trustworthy, faithful, of things reported, credible.
- πλάνη, ἡ, wandering, travel.
- πλανῶ, make to wander; *in pass.* wander, roam.

πλάσσω (-ττω), πλάσω, mould, form, invent.

πλάτος, τό, breadth.

πλατύς, -εῖα, -ύ, broad, flat.

πλείστος, see πολὺς.

πλέον, πλείων, see πολὺς.

πλέω, πλεύσομαι, sail.

πλήθος, τό, crowd, multitude, populace, number.

πλήθω, usually only in present, am full.

πλήν, adv. and prep. cum gen. except.

πληρῶ (-όω), make full; of a ship, man.

πλήρωμα, τό, full measure, complement; ζωῆς πλήρ. μακρότατον, the longest span of life.

πλήσας, aor. part. act. of πίμπλημι.

πλοῖον, τό, (πλέω), ship, vessel; often, a merchant or transport ship, as distinct from a man-of-war.

πλοῦς (contr. from πλόος), ό, voyage (πλέω).

πλοῦτος, ό, wealth.

πλουτῶ (-έω), am wealthy.

ποδανιπτήρ, -ῆρος, ό, vessel for washing the feet, foot-ban. (πούς and νίπτω, wash).

ποίησις, -εως, ἡ, making, manufacture.

*ποιηφαγῶ (-έω), eat grass. (ποία, πῶα, grass, and φαγεῖν, see ἐσθίω).

ποικίλος, -η, -ον, many-coloured.

ποιμήν, -ένος, ό, shepherd.

ποίμνη, ἡ, flock.

ποιῶ (-έω), make, produce, compose, cause; in mid. make for oneself, regard, consider; λόγον ποιεῖσθαι, make consideration of, attach importance to; λόγους ποιεῖσθαι, bring about, enter into, a conversation.

πολέμιος, -α, -ον, hostile.

πόλεμος, ό, war.

πολιορκία, ἡ, siege.

πολιορκῶ (-έω), besiege.

πόλις, -εως, ἡ, city.

πολίτης, -ου, ό, citizen.

πολλάκις, adv. often.

πολύς, πολλή, πολύ, much, in plur. many; also, often-repeated. πολύ, as adv. by far.

*πομπός, ό, conductor, escort (πέμπω).

πόνος, ό, labour, trouble, struggle.

πορθμεύς, ό, boatman, sailor.

*πορθμός, ό, strait.

πόρος, ό, properly means of crossing, ford, hence means, resource, solution of a difficulty.

πορφύρα, ἡ, purple.

πορφυρούς (-έος), -ᾶ, -οῦν, purple.

πόσις, -εως, ἡ, act of drinking, drink.

ποταμός, ό, river.

- πότε**, (1) when ; (2) *ποτέ*, *enclitic*, at any time, once, ever ; an intensifying force in questions, *τίς ποτε*, who on earth, who ever.
- πότερος**, -α, -ον, which of two ; hence *πότερον*, *adverbial*, usually followed by *ἤ*, whether ... or.
- ποῦ**, (1) where ; (2) *που*, *enclitic*, anywhere ; also without local meaning, certainly, I suppose.
- πούς**, *ποδός*, ὁ, foot.
- πράγμα**, τό, action, deed, affair.
- πραθείη**, see *πωλώ*.
- πράσσω** (-ττω), *πράζω*, *πέπραχα*, *ἔπραξα*, do, manage ; also *intrans. cum perf.* 2, *πέπραγα*, fare.
- πρέσβυς**, -εως, ὁ, old-man ; also *adjectival in comp.* *πρεσβύτερος*, -α, -ον, elder.
- πρεσβύτης**, -ον, ὁ, an old-man ; also *adjectival* *πρεσβ. ἀνήρ*.
- πριάμενος**, see *ἠνοῦμαι*.
- πρίν**, *adv. of time*, before ; *πρίν ἤ*, *cum infin.* sooner than, before that ; *τό πρίν*, *adverbial*, formerly.
- πρό**, *prep. cum gen.* before, in front of ; hence in behalf of, for.
- προ-αγορεύω**, proclaim, order.
- προ-άγω**, lead forward, lead on.
- προ-ακούω**, hear beforehand.
- προάστειον**, τό, suburb (*ἄστυ*).
- προ-βαίνω**, -βήσομαι, -βέβηκα, -έβην, move forward, advance.
- πρόβατον**, τό (*lit. a thing that moves forward or walks*), cattle, *espéc.* sheep.
- προ-δίδωμι**, give up, betray.
- πρό-εἰμι** (*ίβο*), go on, advance.
- προ-εἶπον**, *aor. no pres.* tell beforehand, order.
- προ-ειρημένος**, used as *perf. partic. of προ-εἶπον*.
- προ-εξ-αν-ίστημι**, in the mid. rise up from one's place too soon, start before the signal.
- προθυμούμαι** (-έομαι), -ήσομαι, am eager, zealous.
- προθύμως**, *adv. of πρόθυμος*, eagerly, zealously.
- προ-ίημι**, send forth, hence give up.
- προ-ίστημι**, set forward ; in mid. set forward as one's champion, choose as one's leader ; in *pass. and intrans. active tenses*, stand before, lead, regulate, *cum gen.*
- πρό-κειμαι**, lie before ; hence am set before, am appointed.
- προ-λαμβάνω**, take beforehand ; *cum gen.* *πολλ. τῆς ὁδοῦ*, get on the road beforehand, get a start.
- * **προμαχέων**, -ῶνος, ὁ, bulwark, rampart.
- προ-μηθοῦμαι**, take care of beforehand, shew respect to, *cum gen.*
- * **προ-ναυμαχῶ** (-έω), fight a naval battle in behalf of.

πρόνοια, ἡ, forethought, fore-knowledge. ἐκ προνοίας, on purpose.

προ-πέμπω, send forward, escort.

προ-πυνθάνομαι, learn beforehand.

πρόρριζος, -ον, by the roots, root and branch, utterly.

πρός, prep. cum gen. dat. acc.

(1) cum gen. motion from, at the hands of, by, also in favour of. (2) cum dat. hard by, usually in addition to.

(3) cum acc. motion to, towards, against, concerning, according to. πρὸς ταῦτα, considering this, therefore.

προσ-άγω, lead to; hence in mid. lead to oneself, win over.

προσ-βάλλω, strike against, make an attack.

πρόσβασις, -εως, ἡ, approach.

προσβολή, attack, assault.

προσ-γίγνομαι, am in addition, am besides.

*προσείκελος, -η, -ον, resembling.

πρόσ-εμι (sum), am added, am in addition to.

πρόσ-εμι (ibo), go to, approach; pres. with fut. meaning.

*προσ-έξ-αιροῦμαι (-έομαι), select in addition.

προσ-έρχομαι, approach, come up.

προσέτι, adv. besides.

πρόσθεν, before, of time or place, forwards; τὸ πρόσθεν, the front.

πρόσθιος, -α, -ον, front, foremost.

πρόσ-κειμαι, lit. lie at or near, hence belong to, fall to; also attach oneself to, solicit, make overtures to.

προσ-κτῶμαι (-κτάομαι), acquire in addition to, cum dat.

προσ-κυνῶ (-έω), lit. kiss the hand to, hence, do obeisance to, salute, adore.

προσ-πίπτω, fall at a person's knees in supplication.

*προσ-πλάσσω (-ττω), mould, construct upon, followed by πρὸς cum dat.

προσ-τάσσω (-ττω), give orders to.

προστάτης, -ου, ὁ (πρό, ἵστημι), one who stands at the front, leader, champion.

προσ-τίθημι, attach to, add to; in mid. attach oneself to, assent to, aid.

προσ-φέρω, bring to, lay before; in pass. come near, *resemble.

προσφιλής, -ές, beloved, popular.

πρόσω, forwards; τὸ πρόσω, the front; ἐς τὸ πρόσω, forwards.

πρόσωπον, τό, countenance, face.

προτεραῖος, -α, -ον, on the day before; usually as subst. ἡ προτεραία, the previous day.

πρότερος, -α, -ον, before, earlier.

***προ-τίθημι**, place before, propose, assign to, expose a child.

προ-φέρω, excel, surpass.

πρύμνᾱ, ἡ, of a vessel, stern. ἐπὶ πρύμναν, adverbial, astern.

πρῶτος, -η, -ον, first; τὸ πρῶτον, τὰ πρῶτα, adverbial, in the first place, firstly.

***πτερωτός**, -ή, -όν, winged.

πύλη, ἡ, gate.

πύλις, -ίδος, ἡ, a little gate, postern.

***πυλωρός**, ὁ, gate-keeper.

πυνθάνομαι, πείσομαι, πέπυσμαι, ἐπυθόμην, ask, inquire, also learn by asking, hear news of.

πῦρ, πῦρός, τό, fire.

πῦρά, -ᾱς, ἡ, funeral-pyre.

πῦρά, τὰ (no sing.), watch-fires.

πύργος, ὁ, tower.

πω, enclitic, yet.

πωλῶ (-έω), fut. ἀποδώσομαι, aor. ἀπεδόμην, aor. pass. ἐπράθην, offer for sale, sell.

πῶμα, τό, drink.

πῶς, (1) how; (2) enclitic πως, anyhow.

P.

ράβδος, ἡ, stick, wand.

ραπίζω, strike with a stick, beat.

***ρεῖθρον**, τό, stream.

ρεύμα, τό, current, stream.

ρέω, ρεύσομαι, ἐρρύηκα, aor. ἐρρυσσα or ἐρρήην, flow.

ρήγνυμι, ρήξω, aor. pass. ἐρράγγην, break; also cause to break forth, ρήξαι φώνην.

ρήθεις, aor. pass. partic.; see λέγω.

ρήμα, τό, word.

ρίπτω, throw, hurl.

ρίς, ῥινός, ἡ, nose, nostril.

***ῥῦμός**, ὁ, carriage-pole.

***ῥύομαι**, lit. draw to oneself, hence draw out of danger, rescue, deliver.

***ῥωμαλέος**, -α, -ον, strong.

ῥώμη, ἡ, physical strength.

Σ.

σαφής, -ές, clear, certain; adv. σαφῶς.

σβέννυμι, σβέσω, aor. pass. ἐσβέσθην, quench, put out.

σεαυτόν, contracted σαυτόν, -ήν (no nom.), reflexive pronoun, 2nd person, thyself.

σέβομαι, reverence, worship.

σειραφόρος, -ον, led by a rope, hence of a horse, drawing by the trace, not by the yoke.

σεμνός, -ή, -όν, revered, stately.

σημαίνω, signify, make a sign to.

σιγή, ἡ, silence.

σιγῶ (-άω), am silent.

σίτησις, -εως, ἡ, act of feeding, also food, provisions.

- σιτίον, τό, usually in plur. bread, provisions.
- σιτοδεία, ἡ (δέομαι), scarcity of corn, famine.
- σιτοποιός, -όν, bread-making ; as noun, ἡ σιτοπ. baker-woman.
- σίτος, ὁ, plur. τὰ σῖτα, corn, food.
- *σιτοφόρος, -ον, carrying corn, of beasts of burden.
- σιτῶ (-έω), feed ; in pass. take food, eat ; also cum acc. feed on.
- σκελος, τό, leg.
- σκευή, ἡ, equipment, attire.
- σκοπῶ (-έω), only in pres. and imperf. behold, look at, examine, consider.
- σμῖκρός, -ά, -όν (older form of μικρός), small, little ; compar. σμικρότερος or μείων, superl. σμικρότατος.
- σμύρνα, ἡ, myrrh.
- σός, σή, σόν, thy, thine.
- σοφία, ἡ, wisdom, skill.
- σοφίζω, devise.
- σόφισμα, τό, contrivance, invention.
- σοφός, -ή, -όν, wise, skilful, learned.
- σπανίζω, am in want of, cum gen.
- σπάνιος, -α, -ον, rare, scanty.
- *σπέργω, make to hasten ; in pass. hasten, thus aor. partic. σπερχθεῖς, in haste, hurriedly, eagerly.
- σπεύδω, make to hasten, urge on, cum acc.
- σπουδή, ἡ, haste, zeal, pains.
- στάδιον, τό (plur. τὰ στάδια or οἱ στάδιοι), stade, a measure of length, rather short of a furlong (606 $\frac{3}{4}$ ft.).
- σταθμῶμαι (-άομαι), measure, estimate, judge, reckon.
- στασιάζω, am at discord, engage in party strife.
- *στέγη, ἡ (στέγειν, to cover), roof, hence room.
- στενός, -ή, -όν, narrow ; ἐν στενώ, in a narrow space, in a strait.
- στερῶ (-έω), deprive of.
- στεφανῶ (-όω), surround, hence to wreath, crown, as a reward for an athletic victory.
- στόλος, ὁ, equipment, expedition.
- στόμα, τό, mouth.
- στομῶ (-όω), gag.
- στράταρχης, -ου, ὁ, general of an army.
- στρατεία, ἡ, expedition.
- στράτευμα, τό, expedition, also army.
- στρατεύω, take the field, go on a campaign ; similarly in mil.
- στρατηγός, ὁ, general.
- στρατιά, ἡ, army.
- στρατιώτης, -ου, ὁ, soldier.
- στρατός, ὁ, army.

- στρατόπεδον, τό, camp, *also* army.
- στρεπτός, -ή, -όν *στ* -ός, -όν, twisted; *as subst.* ὁ στρεπτός, collar.
- στρουθός, ὁ, small bird, sparrow.
- στύραξ, -ἄκος, ἡ, shrub yielding storax, a kind of resin, storax-plant.
- σύ, 2nd pers. pron. thou, plur. ὑμεῖς.
- συγγενής, -ές, akin, kindred.
- συγγνώμη, ἡ (*sympathy with, pity for, hence*) pardon.
- συγ-καλῶ (-έω), call together. summon.
- *συγ-κατα-κάω, burn up along with.
- σύγ-κειμαι, lie with, *hence* be arranged with, agreed upon.
- *συγ-κυρῶ (-έω), happen, chance, occur.
- συγ-χωρῶ (-έω), go with, agree.
- συλ-λαμβάνω, take with, *hence* help.
- συλ-λέγω, collect, assemble.
- σύλ-λογος, assembly, council.
- συλ-λυποῦμαι (-έομαι), feel pain with, sympathise with, condole.
- συμ-βαίνω, go with, *hence* coincide with, agree with; *also* *impers.* συμβαίνει, it happens.
- συμ-βάλλω, throw together, *hence* compare; *also* *intrans.* engage in battle, come to blows; *in mid.* conjecture.
- συμ-βουλεύω, give counsel to.
- συμβουλή, ἡ, advice.
- σύμμαχος, fighting with, allied; *as subst.* an ally.
- συμ-μίσγω (*Att.* -μίγνυμι), fut. -μιξω, mingle together, *hence* have intercourse with, converse with; *also* *cum acc. and dat.* *communicate something to one.
- *συμ-παίζω, sport with.
- συμ-πλέκω (*aor. pass.* -επλάκην), plait together, *hence* entangle, of two vessels.
- συμπότης, -ου, ὁ, fellow-drinker, boon-companion.
- συμπράκτωρ, -οπος, ὁ (*lit. doer with*), helper.
- συμ-φέρω, *intrans.* turn out, happen.
- συν-άγω, bring together; *also* unite in marriage, get a daughter married.
- συν-αλίζω, collect together.
- συνέδριον, τό, sitting together, council.
- *συν-ειλῶ (-έω), crowd together, fasten tightly together.
- συν-ίημι, send, put together, *hence* put together in one's mind, understand, perceive.
- συν-ίστημι, place together; *in pass. and intrans. act. tenses,* stand together, meet.
- *συν-νέω, pile up.
- συν-νοῶ (-έω), think upon, reflect.

συν-οίκησις, -εως, ἡ, living together, marriage.

συν-οικῶ (-έω), live with, marry.

*συν-ταχύνω, hasten on, hasten to an end.

συν-τίθημι, put together; in mid. arrange about, agree upon, settle.

συν-τρέχω, run together.

σφάζω (Att. -ττω), σφάζω, slaughter.

σφαῖρα, ἡ, globe, sphere, ball.

σφεῖς, acc. σφᾶς, gen. σφῶν, dat. σφίσι, also in Herod. σφῖ, σφῖν, enclitic, 3rd pers. pron. plur. they.

σφέτερος, -α, -ον, possess. pron. their, their own.

σχέλιος, -α, -ον, wretched, miserable.

*σχημάτιον, τό, dance-figure.

σώζω, σώσω, save, preserve.

σῶμα, τό, body, person.

σῶρος, ὁ, heap.

σῶς, σῶα, σῶν, gen. σῶου, etc. safe.

*σῶστρα, τά, thank-offering for deliverance.

T.

τάλαντον, το, a talent, measure of weight, hence of money, a talent's weight of silver = about £243.

τάξις, -εως, ἡ, arrangement, array, good order; also post.

ταραχώδης, -ες, fond of causing trouble, trouble-causing.

ταριχεύω, embalm, of mummies.

τάσσω (-ττω), arrange, station, appoint.

ταυτῆ, fem. dat. of οὗτος, used adverbially, in this way, by this way.

ταφή, ἡ, funeral; also mode of burial.

τάφος, ὁ, burial; also, tomb.

ταχύς, -εῖα, -ύ, quick; adv. ταχέως, quickly; compar. θάσσω (-ττων), superl. τάχιστος. τὴν ταχίστην (supply ὁδόν), the quickest way, with the greatest speed.

ταχυτής, -ῆτος, ἡ, swiftness.

τε, enclitic, and; τε ... τε, or τε ... καί, both ... and.

τέθνηκα, see θνήσκω.

τέθριππος, -ον, with four horses; as subst. τὸ τέθριππον (supply ἄρμα), four-horse chariot.

τείχος, τό, wall.

*τειχοφύλαξ, -ακος, ὁ, keeper of the wall.

τεκμήριον, τό, evidence, proof.

τέλειος, -α, -ον, complete, ended, fulfilled.

τελειῶ (-ῶ), complete, effect.

τελευτή, ἡ, end.

τελευτῶ (-άω), (1) come to an end, die; (2) am the end of, cum gen.; (3) make an end of, end, cum acc.

τέλος, τό, end; hence, office, or magistracy, as being the final or highest station in civil life; also adverbial, at last, finally.

τελῶ (-έω), fut. τελέσω, contracted τελῶ, bring to an end, accomplish.

τέρας, τό, a wonder, marvel, prodigy.

τέσσαρες (τεττ-), neut. τέσσαρα, four.

τεσσαρακάδεκα, fourteen.

τεσσαράκοντα, forty.

τέταρτος, -η, -ον, ordinal numb. fourth.

τέτοκα, see τίκτω.

τετρακισχίλιοι, -αι, -α, four thousand.

τετράποδον, τό, quadruped.

τέτριγα, see τρίζω.

τέως, so long, while; also, for a time.

τίθημι, θήσω, τέθεικα, ἔθηκα, place, put; also in mid. arrange.

τίκτω, τέξομαι, τέτοκα, ἔτεκον, bring forth, bear children.

τίμιος, -α, -ον, held in honour, valued, prized.

τιμῶ (-άω), honour; in mid. value.

τιμωρῶ (-έω), cum dat. help; also, avenge; in mid. cum acc. take vengeance upon.

τίνω, τίσω, τέτικα, ἔτισα, pay; in mid. to have something paid one, get someone to pay

compensation, hence, cum acc. of person, take vengeance on, punish.

τίς, (1) interrog. who; (2) indefinite, anyone, someone (enclitic); τι sometimes adverbial, at all.

τίσις, -εως, ἡ, penalty.

τοι, enclitic particle, verily, in truth.

τοίνυν, so then, therefore.

τοιοσδε, -αδε, -ονδε, of such a kind, as follows.

τοιούτος, τοιαύτη, τοιοῦτο, of such a kind, such, usually referring in narrative to what has preceded.

τολμῶ (-άω), dare, venture.

τόξον, τό, bow.

τοσοῦτος, τοσαύτη, τοσοῦτο, so great, so much; in plur. so many.

τράπεζα, ἡ, table.

τότε, adv. then, at that time.

τρᾶχέως, adv. of τραχύς, roughly, harshly.

τρεῖς, τρία, three.

τρέπω, turn; τρέπειν ἐπὶ νοῦν, put into one's mind; mid. τρέπεσθαι ἐς φυγὴν, etc. betake oneself to.

τρέφω, θρέψω, τέτροφα, pass. τέθραμμαι, 2nd aor. pass. ἐτρέφην, nourish, rear.

τρέχω, fut. θρέξομαι, θεύσομαι, or δραμοῦμαι, aor. ἔδραμον, run.

***τρίζω**, *pf.* with present meaning *τέτριγα*, utter a shrill cry, squeak.

τριήρης, -ες, *lit.* triply-furnished, usually as *subst.* ἡ *τριήρης* (*supply ναῦς*), a trireme, *i.e.* a war vessel with 3 banks of oars.

τρὶς, *numeral adv.* thrice.

τρίτος, -η, -ον, third; *neut.* τρίτον, as *adv.* thirdly.

τρόπη, ἡ (*lit.* turning), rout, defeat.

τρόπος, *lit.* turning; hence, way, manner, means; also, as we say turn of mind, *i.e.* disposition, character.

τρώω, *lit.* rub; hence, wear out, afflict, distress.

τυγχάνω, τεύξομαι, τετύχηκα, ἐτύχον, obtain; usually *cum gen.*; also *intrans.* chance, happen, often *cum partic.* of another verb; frequently *im personal.*

τύπτω, *fut.* τύπησω, the other tenses are not found in Attic, strike, beat; also, wound; *mid.* τύπτομαι, I beat myself, hence, mourn, mourn for, *cum. acc.*

τυραννίς, -ίδος, ἡ, absolute power, sovereignty.

Υ.

ὑβριστής, -ου, ὁ, an overbearing intemperate person; also *adjectivally*, παῖδες ὑβρισται, wild, ungovernable.

ὔδωρ, *gen.* ὕδατος, τό, water.

υἱός, *gen.* υἱοῦ, or υἱέος, *plur.* υἱεῖς, υἱέων, υἱέσι, υἱεῖς, son.

ὑμεῖς, 2nd pers. pron. plur. you.

ὑμέτερος, -α, -ον, possess. pron. 2nd pers. plur. your.

ὑπάγω, lead under, bring before a judge, etc. (see note on vii. (a) l. 14); also, lead on secretly, draw on by degrees (see under ὑπό, *ad fin.*).

ὑπ-εἰμι (*sum*) am under; hence at one's command.

ὑπεκ-κείμαι, am put away in for safety.

ὑπέρ, *prep. cum gen. and acc.* over, above. (1) *cum gen.* properly of position, over, above; also, in behalf of, for, for the sake of; (2) *cum acc.* properly of motion, beyond; also of measure, above, exceeding.

ὑπερ-βάλλω, cast beyond, hence exceed, surpass, outbid (*of an auction*).

***ὑπερ-ἠδομαι**, rejoice exceedingly, am delighted.

***ὑπερ-τίθημι**, *lit.* place across, carry information to, communicate.

ὑπηρετῶ (-έω), properly to be a ὑπρέτης or rower, hence serve, *cum dat. of pers.*, and often a neuter (*cognate*) *acc. e.g.* πᾶν ὑπηρετῶ to do every service to.

ὑπό, *prep. cum gen. dat. acc.* under. (1) *cum gen.* strictly from under, but often simply

under, beneath ; hence *cum gen. of a pers.* under the agency of, by ; also *cum gen. of a feeling etc.* under the influence of, by reason of. (2) *cum dat.* rest under, beneath, subject to. (3) *cum acc.* strictly motion towards under, to, also simply under ; also of time, towards, about the time of. In composition *ὑπό* not infrequently denotes slightly, gradually, secretly.

ὑπο-δείκνυμι, show secretly, give a mere glimpse of ; also simply show, display.

ὑπο-δέχομαι, (1) receive, entertain ; (2) undertake, promise.

ὑπο-δέω, bind under ; in mid. bind under oneself, put on shoes.

ὑπο-δύω, usually in mid. and pass. with fut. mid. and strong aor. act. *ὑπ-έδυν*, partic. -δύς, slip under, place oneself under.

ὑπο-ζεύγνυμι, *bring under the yoke.

ὑποζύγιον, τό, a beast for the yoke, beast of burden.

ὑποθήκη, ἡ (*ὑπο-τίθημι*), suggestion, counsel.

ὑπο-θωπεύω, slightly flatter.

ὑπόκρισις, -εως, reply, answer.

ὑπο-λαμβάνω, take up, support ; also take up in discourse, rejoin, retort.

ὑπο-λείπω, leave remaining, leave behind.

ὑπο-νοστώ, return back, retire, of a river, sink.

***ὑπο-πίμπρημι**, -πρήσω, burn gradually.

ὑπόπτερος, -ον, winged.

ὑπ-οπτεύω, look secretly at, hence suspect.

ὑποχείριος, -ον (also -ος, -α, -ον), under the hands of, in the power of.

ὑς, ὅς, ὁ and ἡ, pig.

ὑστεραίος, -α, -ον, happening on the next day ; τῇ ὑστεραία (*supply ἡμέρα*), adverbial, on the next day.

ὑστερος, -α, -ον, later, after ; ὑστερον, as adv. afterwards.

ὑφ-ίστημι, place, set under ; in pass. and intrans. act. tenses, am placed under, hence undertake, engage, also lie in ambush, lie in wait.

ὑω, rain ; often impers. ὑεῖ, it rains.

Φ.

φαίνω, φανῶ, ἔφηνα, bring to light, display ; in pass. φαίνομαι, -οῦμαι, aor. ἐφάνην, am seen, appear. N.B. φαίνομαι εἶναι, "I appear to be," "I apparently am" ; φαίνομαι ὦν, "I am seen to be," "I manifestly am."

φάκελος, ὁ, bundle, faggot.

φάς, aor. partic. φημί.

- φᾶσι**, 3rd plur. pres. indic. φημί. **φόνος**, ὁ, slaughter, murder.
- φάσμα**, τό, appearance, vision (φαίνομαι). **φορῶ** (-έω), frequentative of φέρω, am in the habit of carrying, hence also wear.
- φέρω**, ὄσω, ἐνήνοχα, ἤνεγκον and ἤνεγκα, carry, bear, endure; of land, produce; also intrans. lead, tend; in mid. φέρεσθαι, carry off for oneself, win. **φράζω**, point out, tell; in mid. speak with oneself, consider, think.
- φεύγω**, φεύξομαι, πέφευγα, ἔφυγον, take flight, flee, escape from. ***φρηνήρης**, -ές, of a sound mind, sane.
- φήμη**, ἡ, report. **φροντίζω**, think, reflect; cum gen. regard.
- φημί**, fut. φήσω, imperf. ἔφην (used for aor.), subj. φῶ, opt. φαίην, in fin. φᾶναι, say. **φροντίς**, -ίδος, ἡ, care, regard.
- φθείρω**, strong aor. pass. ἐφθάρην, destroy, ruin. **φρονῶ** (-έω), think, consider; εἰ φρονῶ, am prudent, well-disposed; cum neut. acc. e.g. τὰ ὑμέτερα φρονεῖν, to hold your views, to favour your side.
- φθονερός**, -ά, -όν, envious, grudging. **φρύγανον**, τό, dry stick; usually in plur. faggots.
- φιλοπότης**, ὁ, a lover of drinking. **φυγή**, ἡ, flight.
- φίλος**, -η, -ον, dear to, beloved, well-pleasing; usually as subst. a friend. **φυλακή**, ἡ, guard, custody; similarly in plur. ἐν φυλακαῖς ἔχειν, to be on one's guard.
- *φιλοσκώμμων**, ὁ, fond of jesting. **φυλάσσω** (-ττω), guard, defend; in mid. be on one's guard against, cum acc.
- φλαῦρος**, -α, -ον, worthless, paltry, trifling. **φύσις**, -εως, ἡ, nature; φύσει, adverbial, by nature.
- φοβῶ** (-έω), frighten; in pass. cum fut. mid. am frightened, fear, cum acc. **φύω**, bring forth, make to grow; pass. and intrans. act. viz. imperf. πέφυκα, strong aor. ἔφην (in fin. φῦναι, partic. φύς), am born, grow, am by nature, am.
- φοινίκειος**, -α, -ον, made from palm. **φωνή**, ἡ, voice, cry.
- φοιτῶ** (-άω), go to and fro, go frequently to, visit. **φωνῶ**, (-έω), give voice, speak, cry out.
- φονεύς**, ὁ, murderer. **φῶρ**, φωρός, ὁ, thief.
- *φονεύω**, kill, murder.

X.

- χαίρω**, χαιρήσω, κεχάρηκα, ἐχάρην, rejoice.
- χαλκός**, ὁ, copper, bronze.
- χαμαί**, *adv.* on the ground.
- χαρακτήρ**, -ῆρος, ὁ, stamp, mark, character.
- χαρίζομαι**, χαριούμαι, κεχάρισμαι, ἐχαρισάμην, do a favour to, gratify, please; *cum dat.*; also in *pass. sense*, am made pleasing to, done as a favour to.
- χεῖλος**, lip, hence rim, edge.
- χειμών**, -ῶνος, ὁ, winter, wintry weather, storm.
- χείρ**, χειρός, ἡ, hand.
- χειροθήης**, -ες, *lit.* accustomed to the hand, hence tame.
- χειρονομῶ** (-έω), move the hands, hence gesticulate.
- χειρῶ** (-όω), master, subdue.
- ***χθιζός**, ἡ, ὄν, on the day before, of yesterday.
- χίλιοι**, -αι, -α, thousand; the *sing.* χίλιος is sometimes used with collective nouns.
- χιτών**, -ῶνος, ὁ, under-garment, shirt, tunic.
- ***χόλος**, ὁ, anger.
- χορεύω**, dance.
- χρή**, *impers.* (properly from *χρά-ω*, deliver an oracle, hence) it is fated, necessary, one must; also it behoves, it is right, one ought. *Subj.* χρῆ, *opt.* χρεῖη, *infin.* χρῆναι, *imperf.*
- ἐχρῆν, or χρῆν; the *partic.* *χρεών* is often used with *ἔστι* for 'it is right.'
- χρήζω**, need, long for, *cum gen.* of thing; also demand, ask, usually *cum infin.*
- χρήμα**, τό, thing, affair; usually in *plur.* χρήματα, in sense of property, money.
- ***χρηστηριάζομαι**, consult an oracle, or deity (*cum dat.*).
- χρηστήριον**, τό, oracle; also seat of an oracle, oracular shrine.
- χρηστός**, ἡ, ὄν, useful, serviceable, hence good, honest.
- χρόνος**, ὁ, time.
- χρῶμα**, τό, colour.
- χρῦσίον**, τό (properly *dimin.* of χρυσός) a piece of gold, gold.
- ***χρῦσίτης**, *gen.* -ον, *fem.* -ίτις, *gen.* -ιτιδος, containing gold.
- χρῦσός**, ὁ, gold.
- χρῦσοῦς**, -ᾶ, -οῦν, golden.
- χρῶμαι** (-άομαι), properly consult an oracle, make use of an oracle, hence generally, use, employ, *cum dat.*
- χώρα**, ἡ, place, post, land.
- χωρίον**, τό, (*dimin.* of χῶρος, in form though not in meaning) spot, country.
- χῶρος**, ὁ, space, place, region.
- χωρῶ** (-έω), move along, go; also *cum acc.* have room for.
- χωρίζω**, divide, separate, hence, in *pass.* differ.

Ψ.

ψάμμος, ἡ, sand.

ψαμμώδης, -ες, sandy.

ψέλιον, τό, bracelet.

ψευδής, -ές, lying, false.

*ψευδόμαντις, -εως, ὁ, false prophet.

ψεύδω, cheat by lies; *in pass.*ψεύδομαι (*pf.* ἐψευσμαι, *aur.* ἐψεύσθην), am deceived; *cum gen.* deceived about, cheated of, miss, lose; *commonly in mid.* ψεύδομαι, ψεύσομαι, ἐψευσάμην, speak falsely, lie.*ψῆγμα, τό, *lit.* scrapings; ψ. χρυσοῦ, gold-dust.

ψυχή, life, soul.

Ω.

ᾠ, exclamation, oh!

ὦδε, in this wise, thus; *usually referring like ὅδε to what follows.*

ὤθισμός, jostling, contention.

ὤμος, -ό, shoulder.

ὠνοῦμαι (-έομαι), *aur.* ἐπριάμην, buy.

ᾠρα, ἡ, hour, proper time, season.

ᾠραῖος, -α, -ον, seasonable, ripe; γάμων ᾠραῖαι, marriageable.

ὡς (*adv. of demonstr.* ὅς, = *ille*), thus.ὡς, (1) *final conj.* in order that, that, *cum subj. or opt.*; (2) *relational adv. of time*, when; also, since; (3) as, *especially with partic.* (*see on viii. B, § 3. l. 15*); *with superl.* e.g. ὡς τάχιστα, as quickly as possible; *cum infin.* as an adverbial expression, e.g. ὡς εἰκάσαι, as one may guess, presumably; (4) *cum numerals*, to the number of, up to, about.

ὡσεί, as if, as though.

ὡσπερ, just as if, even as.

ὡστε, so as to, so that, *cum infin. or indic.*ὡτός, ᾠτα, etc. *see οὖς.*

VOCABULARY II.

PROPER NAMES.

A.

- 'Αγαρίστη, *Agarista*, daughter of Cleisthenes, tyrant of Sicyon, and married to Alcmaeon. See XIV. (b.).
- 'Αδείμαντος, *Adimantus*, commander of the Corinthian ships at the battle of Salamis.
- 'Αθηναί, *ai*, *Athens*, so-called after the patron-goddess Athene. Adj. 'Αθηναῖος, *-a, -ov*, *Athenian*.
- Αἰγίνη, *ή*, *Aegina*, an island midway between the coast of Attica and of the Peloponnese. Adj. Αἰγινήτης, gen. *-ov*, *Aeginetan*.
- Αἴγυπτος, *ή*, *Egypt*. Adj. Αἰγυπτίος, *-a, -ov*, *Egyptian*.
- Αἰθιοπεύς, fem. *-is*, *Aethiopian*.
- Αἰθίοψ, *Aethiopian*.
- Αἰολεύς, gen. *-έως*, *Aeolian*, the Aeolians being one of the three great branches of the Hellenic race; the other two were the Dorians and the Ionians.
- 'Αλκμαίων, *ό*, *Alcmaeon*, founder of the great Athenian family of the Alcmaeonids.
- 'Αλκμαϊονίδης, *-ov*, a descendant of Alcmaeon, *an Alcmaeonid*.
- "Αμασις, *ό*, *Amasis*, who usurped the Egyptian throne in 569 B.C., his reign being a period of great prosperity for Egypt. Died 525.

- '**Ἀμεινίας**, -ου, ὁ, *Ameinias*, a brother of the great tragic poet Aeschylus, and greatly distinguished at Salamis as a captain.
- "**Ἄμμων**, -ωνος, ὁ, *Ammon*, worshipped in Libya, and subsequently in Egypt as the supreme deity. Adj. 'Ἀμμώνιος.
- '**Ἀπόλλων**, -ωνος, *Apollo*, one of the greatest divinities of the Greeks—being the special patron of the Hellenic race.
- '**Ἀπολλωνία**, ἡ, *Apollonia*, a city founded by Corinth on the Adriatic, near the borders of Illyria and Epirus; hence 'Ἀπολλωνιάτης, -ου, *an Apolloniate*.
- '**Ἀπρίης**, -ου, ὁ, *Apries*, a king of Egypt, deposed by Amasis, 569 B.C., and put to death by the Egyptians.
- '**Ἀραβία**, ἡ, *Arabia*.
- '**Ἀργεῖος**, -α, -ου, *Argive*, i.e. belonging to the Peloponnesian city Argos, or to Argolis, the district of which Argos was the chief town.
- '**Ἀριβίγνης**, *Aribignes*, a brother of Xerxes, killed at Salamis.
- '**Ἀριστίδης**, -ου, *Aristides*, a celebrated Athenian statesman and general. He fought in the battle of Marathon, B.C. 490, and became archon, or one of the chief Athenian magistrates in the following year. About the year 483 B.C. he was ostracised, owing chiefly to his political rivalry with Themistocles; but on the eve of the battle of Salamis, 480 B.C., he rejoined the Athenians in their fleet and took a prominent part in the battle. He was surnamed *the Just*, and was often taken as the type of an upright man.
- '**Ἀρίων**, ὁ, *Arion*, a famous Greek bard or lyric poet, living about 700 B.C. See VI. and notes.
- '**Ἀρπαγος**, ὁ, *Harpagus*, a Median noble who assisted Cyrus in securing the throne. Subsequently he became Cyrus' chief general, and as such brought the Greek towns in Asia Minor under the Persian supremacy.
- '**Ἀρτεμβάρης**, -ους, *Artembares*, a Median noble, see p.15, *seq.*
- '**Ἀρτεμισιον**, τό, *Artemisium*, a promontory at the north of the island Euboea, so called because of a temple of Artemis (Diana) in that region. It was off Artemisium that the united Greek fleet first encountered the Persians, with an indecisive result; and subsequently the Greeks withdrew to Salamis.

- '**Ἀστυάγης**, *-ous, Astyages*, king of the Medes, deposed according to Herodotus by his grandson Cyrus.
- '**Ἀττικός**, *-ή, -όν, Attic*, belonging to Attica, the district of which Athens was the chief town; hence ἡ Ἀττική (supply γῆ), *Attica*.
- "**Ἄτυς**, *-vos, Atys*, a king of the Maeonians subsequently called Lydians from Lydus, the son of Atys.

B.

- Βαβύλων**, *ή, Babylon*, capital of Babylonia, and seat of the Babylonian empire; captured and brought under Persian control by Cyrus.
- Βήλος**, *ό, Belus or Baal*, one of the chief pagan deities among the eastern nations. Adj. *Βηλεύς*, fem. *Βηλίσ*, applied in Babylon to *πύλαι*, *the gates of Baal*.
- Βίτων**, *-ωνος, Biton*, a son of Cydippe, a priestess of Hera at Argos. See p. 23, *seq.*
- Βουτώ** or **Βουτός**, *Buto or Butus*, an Egyptian city.
- Βράχιδαι**, *Branchidae*, in Asia Minor, the name of a spot in the territory of the Milesians, site of a temple of Apollo, the ruins of which still remain.

Δ.

- Δαρείος**, *Darius*, the first king of Persia of that name. He belonged to a branch of the Persian royal family, and when, on the death of Cambyses, the throne was usurped by a Magus who pretended to be Smerdis the brother of the late king, Darius with six other Persians of high rank conspired to overthrow him. The so-called Smerdis was slain and Darius was made king. He greatly strengthened the Persian empire, and planned to extend it into Europe also. He first made an expedition into Scythia, but was disastrously repulsed. He then set about the subjugation of Greece, and sent out an armament under Datis and Artaphernes, which was overthrown by the Athenians at the battle of Marathon, 490 B.C. He was planning a second invasion on a much larger scale, which was however delayed owing to a revolt of the

Egyptians against the Persians ; and Darius died in 485. He was succeeded by his son Xerxes who carried on his father's plans against Greece, being however defeated at the battle of Salamis, 480 B.C. See XVI.

Δελφοί, Delphi, a town in Phocis, celebrated for its oracle of Apollo, the most famous of all oracles among the Greeks and their neighbours.

Δωδώνη, Dodona, a town in Epirus, a district in North-western Greece, celebrated for its oracle of Zeus. It was more ancient than the oracle of Apollo at Delphi, but less renowned, partly owing to the remoter position of Dodona.

E.

Ἐλευσίς, ἡ, Eleusis, a town in Attica, opposite the island of Salamis, celebrated for the Eleusinian mysteries in connection with the worship of Demeter and Persephone.

Ἐλεφαντίνη, Elephantine, a city on the Nile, on the borders of Egypt and Aethiopia.

Ἑλλάς, ἡ, Hellas or Greece, the latter being the name employed by the Romans, and the former by the Greeks themselves.

Ἕλλην, -ηνος, a Greek. Adj. Ἑλληνικός, -ή, -όν, *Greek*.

Εὐρυβιάδης, -ου, the leader of the Spartans at the battle of Salamis, and also commander of the united Greek fleet.

Εὐφράτης, ὁ, -ου, the Euphrates : one of the great rivers of Asia, upon which Babylon was built.

Z.

Ζώπυρος, ὁ, Zopyrus, one of the six Persians who aided Darius in overthrowing the false Smerdis. (See *Δαρείος*.) He subsequently caused the capture of Babylon as described in XI. B.

H.

Ἥρα, ἡ, Hera, or Here, the chief goddess in the Greek religion, wife of Zeus.

Θ.

Θεμιστοκλής, gen. *-κλέους*, *Themistocles*, commander of the Athenian fleet at Salamis. Foreseeing the renewal of the Persian invasion after Marathon, he had persuaded the Athenians to build the large fleet which we find them possessing at the time of Salamis. Subsequently he took an active part in carrying on the naval war to the islands of the Aegean Sea and the Greek cities in Asia Minor, most of which were now liberated from the Persian rule. He also induced the Athenians to surround their city by an almost impregnable wall, and to construct a magnificent harbour at Peiraeus. He was thus the means of the Athenians becoming for a time the chief naval power in the world. Owing to party strife at Athens, he was ostracised in 471 B.C., and was subsequently accused of intriguing treacherously with Persia. He escaped to Asia, and offered his services to the King of Persia, professing that he would enable him to conquer the Greeks. He died, however, without effecting anything of the kind.

Θήβαι, *ai*, *Thebes*, a city on the Upper Nile, said to have been one of the most ancient in Egypt. (*N.B.*—Not to be confounded with the city of the same name in Central Greece.)

I.

Ἰνδός, *an Indian*.

Ἱπποκλείδης, *-ου, ὁ*, *Hippoclidēs*, a wealthy and accomplished Athenian, for whom see XIV. B.

Ἰταλία, *ἡ*, *Italy*.

Ἰχθυοφάγοι, *οἱ*, *the Ichthyophagi*, or *Fish-Eaters*, an Aethiopian tribe.

Ἴωνες, *-ων*, *the Ionians*, i.e. one of the great branches of the Greek race, to which the Athenians belonged. A considerable part also of the west coast of Asia Minor was inhabited by Ionians.

Κ.

Καμβύσης, *-ου (Ionic, -έω), ὁ*, *Cambyses*. There were two Persians of this name. I. A Persian noble, who married

Mandane, daughter of Astyages the Median king, and became the father of Cyrus the Great, king of the Persians and Medes. II. The son of Cyrus, and successor to the throne. Cambyses conquered Egypt and added that country to the Persian Empire. His attempts to extend his power farther into Africa were ineffectual. He died B.C. 521 owing to an accident while on his way to suppress the so-called Smerdis who had set up a claim to the throne. (See under *Δαρείος*.)

Κίσσιος, -α, -ον, *Cissian*, a term applied to certain gates of Babylon.

Κλεισθένης, -ους, ὁ, *Cleisthenes*, a powerful tyrant of Sicyon.

Κλεόβις, *Cleobis*, see *Βίτων*.

Κόρινθος, ἡ, *Corinth*. *Κορίνθιος*, -α, -ον, *Corinthian*.

Κροῖσος, ὁ, *Croesus*, the last king of Lydia. He subdued most of the Greek cities in Asia Minor, extended his empire over the greater part of that country, and his prosperity and wealth became proverbial. Venturing however to attack the Persians, he was totally overthrown by Cyrus, and the Lydian Monarchy became included in the Persian Empire (546 B.C.). The life of Croesus was spared (see p. 25-6), and he became the confidential adviser of Cyrus and subsequently of Cambyses.

Κύμη, *Cyme*, a Greek city in Aeolis, a district in Asia Minor. *Κυμαῖος*, -α, -ον, *Cymeian*.

Κυρηναῖος, -α, -ον, *Cyrenean*, i.e. belonging to Cyrene, the chief Greek colony in Africa, founded B.C. 631.

Κῦρος, *Cyrus*, the founder of the Persian Empire; see VIII. He reigned from 559 B.C. to 529 B.C.

Λ.

Λακωνικός, -ή, -όν, *Laconian*, i.e. belonging to Laconia, the district of which Sparta was the chief city.

Λιβύη, ἡ, *Libya*, i.e. Africa, usually exclusive of Egypt. *Λίβυς*, -νος, a *Libyan*.

Λυδός, -ή, -όν, *Lydian*, i.e. belonging to Lydia, once a powerful country of Asia Minor, of which Sardis was the capital. See under Κροῖσος.

Λυσίμαχος, *Lysimachus*, an Athenian, father of Aristides.

M.

Μαζάρης, ό, *Mazares*, a Mede, a general of Cyrus.

Μανδάνη, *Mandane*, daughter of Astyages, and mother of Cyrus. See p. VIII. A.

Μάνης, -ου, ό, *Manes*, father of Atys, q.v.

Μεγάβυζος, ό, *Megabyzus*, one of the seven Persian nobles who overthrew the false Smerdis. (See Δαρείος.) He was the father of Zopyrus.

Μεγακλῆς, -έους, *Megacles*, an Athenian noble, a member of the powerful family of the Alcmaeonidae, chosen by Cleisthenes as his son-in-law. See XIV. (b).

Μεγαρείς, οί, *the Megarians*, i.e. inhabitants of Megara, the chief town of Megaris, the district bordering on Attica.

Μῆδος, *a Mede*. Adj. Μηδικός, -ή, -όν, *Median*.

Μνησίφιλος, ό, *Mnesiphilus*, a prominent Athenian, who took part in the battle of Salamis. See p. 47.

Μοῖρις, -εως, ἡ, *the Lake Moeris*, the largest of the lakes of Egypt.

Μουνυχία, ἡ, *Munychia*, a portion of the Peiraeus, and one of the ports of Athens.

Μυκερίνος, *Mycerinus*, king of Egypt. See IV.

N.

Νασαμῶνες, οί, *the Nasamonnes*, a Libyan tribe in the north of Africa.

Νεῖλος, ό, *the Nile*.

Νίνιος, -α, -ον, *Ninivite*, a name given to one of the gates of Babylon.

Νίτωκρις, ἡ, *Nitocris*, Queen of Babylon, supposed by some to have been the wife of Nebuchadnezzar. See XII. and XI. A.

Ξ.

Ξέρξης, ὁ, *Xerxes*, son of Darius, whom he succeeded as king of Persia. He carried out his father's plan of a great invasion of Greece, which was completely foiled. See XVI. He was murdered in 505 B.C.

Ο.

Ὀλύμπια, τὰ, *the Olympian games*, for which see on XIV. (b).
I. 4.

Π.

Πακτύης, ὁ, *Pactyes*, a Lydian, who induced his fellow-citizens to revolt against Cyrus. See x.

Παλληνεύς, *a Pallenian*, i.e. inhabitant of Pallene, an important 'deme' or township in Attica.

Παναίτιος, ὁ, *Panaetius*, captain of a Tenian vessel, who deserted at Salamis from the Persian fleet to the Greeks, and confirmed the news brought by Aristides that the Greeks were surrounded.

Πειραιεύς, ὁ, *Peiraeus*, a town or district consisting of a peninsula on the west coast of Attica, famous for its harbour, which after the time of Themistocles (see *Θεμιστοκλήης*) served as the port of Athens.

Πελοπόννησος, ἡ (*Πέλοπος νῆσος*, the island of Pelops), *the Peloponnese*, i.e. the portion of Greece south of the Isthmus of Corinth. Adj. *Πελοποννήσιος*.

Περίανδρος, ὁ, *Periander*, a famous tyrant of Corinth, who obtained power about 625 B.C.

Πέρσης, ὁ, *a Persian*.

Σ.

Σαλαμίς, -ίος, ἡ, *Salamis*, an island near the western coast of Attica, off which the famous battle of Salamis was fought.

Σάρδεις (or -εις), αἱ, *Sardis*, or *Sardes*, the ancient capital of the Lydian kingdom.

Σεμίραμις, -εως, ἡ, *Semiramis*, said by Herodotus to have been Queen of Babylon; elsewhere described as the foundress of the Assyrian Empire.

Σίκιννος, ὁ, *Sicinnus*, a slave of Themistocles. See p. 51. He is said to have been a Persian.

Σίρις, ἡ, *Siris*, a Greek colony in the south-east of Italy.

Σικυών, -ῶνος, ὁ and ἡ, *Sicyon*, an important city in the Peloponnese, two miles from the Corinthian gulf. Adj. *Σικυώνιος*.

Σκύθης, -ου, *a Scythian*, Scythia extending over a large portion of North-Eastern Europe, and of Western Asia.

Σολόεις, -εγτος. Name of a promontory at the extreme west of the north coast of Africa.

Σόλων, -ωνος, ὁ, *Solon*, the great Athenian legislator, who was constantly regarded, though hardly with accuracy, as the founder of the Athenian constitution as it existed in later times. His reputation for wisdom was such that he was reckoned one of the Seven Sages. After his laws were passed, B.C. 594, he travelled for 10 years, and during this period, according to the story, he had the interview with Croesus in IX.

Σωσαμένης, -ους, ὁ, *Sosamenus*, a Tenian, father of Panaetius.

T.

Τάρας, -αντος, *Tarentum*, a powerful Greek city in Southern Italy, founded by the Lacedaemonians.

Τέλλος, ὁ, *Tellus*, an Athenian. See IX. (a).

Τήνιος, *a Tenian*, i.e. an inhabitant of Tenos, an island in the Aegean Sea.

Τίσανδρος, ὁ, *Tisander*, father of the Athenian Hippocleides.

Φ.

Φάληρον, τό, *Phalerum*, the name of a small town and port on the coast of Attica. Phalerum was the ancient harbour of Athens, but was practically abandoned as such after the construction of Peiraeus.

Φοίνιξ, -ικος, *Phoenician*. The Phoenicians were an important maritime race, whose chief cities were Tyre and Sidon. We find them subject to the Persian Empire in the reign of Cambyses, and they furnished the most important contingent to the Persian fleet during the invasion of Xerxes. They were always bitterly opposed to the Greeks on account of commercial rivalry in the Mediterranean.

Φρύξ, Φρυγός, *Phrygian*. The Phrygians are said to have been one of the oldest races in Asia Minor.

X.

Χαλδαῖος, *Chaldaean*, the Chaldaeans being a Babylonish people, who, like the Magi, constituted the learned class.

Ψ.

Ψαμμήτιχος, ό, *Psammetichus*, a king of Egypt during the latter half of the 7th century B.C. It was during his reign that Greeks were first admitted to Egypt.

INDEX

OF NON-ATTIC WORDS OR USAGES IN THE VOCABULARY.

The letters *Tr.* against a word or particular signification implies that, though not found in Attic Prose or in the ordinary language of Comedy, it is employed by Attic poets in the Iambics of Tragedy. It may therefore in most cases be used in Greek Verse Composition.

<p style="text-align: center;">A.</p> <p>Ἄγαθουργία. ἀγγελιαφόρος. ἄγγος, <i>Tr.</i> ἄγρα = mode of catching. ἄγχου, <i>Tr.</i> ἀγώνισμα = contest. ἄθλος, <i>Tr.</i> ἀθλοφόρος. αἰνῶ, <i>Tr.</i> αἰπόλιον. ἀκανθώδης. ἔλειψις. ἄλια. ἀλίξω, <i>Tr.</i> ἀλκή, <i>Tr.</i> ἄλκιμος, <i>Tr.</i> ἀλληλοφαγία.</p>	<p>ἄμαρτάς. ἀμείβομαι = answer, <i>Tr.</i> ἀμήνιτος, <i>Tr.</i> ἀμφισβασία. ἀναγιγνώσκω = persuade to change one's mind. ἀνάγνωσις = recognition. See on VIII. B., § 2, l. 16. ἀναισιμῶ. ἀνακηρύσσω = put up to auction. ἀναπτύσσω, <i>Tr.</i> ἀνάρσιος, <i>Tr.</i> ἀνασκολοπίζω. ἀναστενάζω, <i>Tr.</i> ἀνατρίβω. ἀναφύρω, <i>Tr.</i> ἀνδρῶ (-ῶ), <i>Tr.</i></p>	<p>ἀντιμέμφομαι. ἄνυδρος, <i>Tr.</i> ἀπειλῶ = press hard. ἀποικτίζω. ἀπονοστῶ. ἀποπλοῦς. ἀποπνυθάνομαι. ἀπορχοῦμαι. ἀποστνγῶ, <i>Tr.</i> ἀπότακτος. ἀποφλαυρίζω. ἄρτημα ἀρχῆθεν. ἄσημος, <i>Tr.</i> ἀσπαίρω, <i>Tr.</i> ἀσχάλλω, <i>Tr.</i> ἀφανδάνω, <i>Tr.</i> ἄφθογγος, <i>Tr.</i></p>
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B.	ἐμπηρος.	καταδῶ = convict.
βουκόλιον.	ἐμποδίζω = bind. See	κατασιτούμαι.
βρέφος, Tr.	on XIX. (b) l. 2.	κατασκώπτω.
βύσσος.	ἐναπονίζω.	κατασπουδάζομαι.
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	ἐξογκῶ, Tr.	κατεργάζομαι = des-
	ἐπελαύνω.	troy, Tr.
	ἐπιλέγομαι = read.	κατοικτίζω, Tr.
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	ἐπιπλέωσ.	κατορρωδῶ.
	ἐπιτεχνῶμαι.	κατορχοῦμαι.
	ἐρδῶ, Tr.	κεραίζω.
	ἐσίημι.	κλαυθμός.
	εὐμορφος, Tr.	κνύζημα.
	ἐφορμῶ (-άω), Tr.	κόλπος, Tr.
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	ζεύγνυμαι (in middle).	κυρῶ (-έω), Tr.
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	Θ.	λάβρος, Tr.
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	tressed at, Tr.	νεογνός, Tr.
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from.		
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ἐκκειμαι.		
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in a passion, Tr.		
ἐκτύφλωσις.		
ἐμμανής, Tr.		

Ο.
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 ὁμοφρονῶ.
 ὄνειδισμα.
 ὄνειροπόλος.
 οὐδαμός.
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 Η.
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Ρ.

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 ῥωμαλέος.

Σ.

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 σπέργω, Tr.
 στέγη, Tr.
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 cate.
 συμπαίζω.
 συνειλῶ.
 συννέω.

συνταχύνω.
 σχημάτιον.
 σῶστρα.

Τ.

τειχοφύλαξ.
 τρίζω.

Υ.

ὑπερήδομαι.
 ὑπερτίθημι.
 ὑποξεύγνυμι = bring
 under the yoke.
 ὑποπίμπρημι.

Φ.

φιλοσκώμμων.
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 φρενήρης, Tr.

Χ.

χθιζός.
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 χρηστηριάζομαι.
 χρυσίτης.

Ψ.

ψευδόμαντις, Tr.
 ψήγμα.

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